00019560

THE
ASIATIC SOCIETY OF BOMBAY
Town Hall, Bombay.

Digitized with financial assistance from the
Government of Maharashtra
on 05 October, 2018

THE

Price 4s 6-

HEBREW STUDENT'S COMMENTARY

ON

ZECHARIAH

HEBREW AND LXX.

WITH

EXCURSUS ON SYLLABLE-DIVIDING, METHEG, INITIAL DAGESH, AND SIMAN RAPHEH.

By W. H. LOWE, M.A.
HEBREW LECTURER AT CHRIST'S COLLEGE.

London:
MACMILLAN AND CO.
1882

[*The Right of Translation and Reproduction is reserved.*]

2 2 1 . 7
Low/
19560
3 SEP 1964

Cambridge:
PRINTED BY C. J. CLAY, M.A. & SON,
AT THE UNIVERSITY PRESS.

00019560

ASIATIC SOCIETY OF BOMBAY
Presented by:-
Shri L. Z. Reuben
Bombay
Date 1958

PREFACE.

SINCE the founding of the Theological Tripos Examiners have frequently complained, that the Candidates for it do not, as a rule, take pains to acquire an accurate knowledge of even the Elements of the Sacred Tongue. This has been, doubtless, in great measure the fault of the *Curriculum*, to the requirements of which they have been obliged to conform their studies. It need, however, be a matter of surprise to none, that the Regulations for a Tripos Examination in the chief subjects of a field of learning so wide as that of Theology, should not at the first have been perfect: for כל התחלות קשות, *i.e.* Il n'y a que le premier pas qui coûte. We have every reason to hope that from the inauguration of the New Regulations for that Tripos will date a new era in the Hebrew scholarship of the University, and that the Theological Tripos will thenceforth send forth into the world scholars as sound in their knowledge of the Elements of Hebrew as did the 'Voluntary Examination' which it superseded. This Student's Commentary has been written with a view to aiding this New Scheme of Theological Studies. The plan of it is as follows:

Words and sentences are treated from a purely grammatical point of view, and in so doing no difficulties have been wittingly avoided, but, rather, some have at times been intentionally raised, when by so doing an opportunity has been afforded of explaining some of the *minutiæ* of Hebrew Syntax. Unpointed Hebrew, and Transliteration, have been freely used from considerations of economy. But, if the student will

point for himself the unpointed Hebrew words, and afterwards correct his own vowel-points from a pointed Text, this apparent incompleteness in the Notes will thus be transformed into a distinct advantage. The Hebrew Text quoted in reference to matters of punctuation is that of Baer, in the Books Genesis, Isaiah, Job, Proverbs, Psalms, and The Minor Prophets; in the case of the other Books various editions have at times been consulted.

The 'Remarks' (on the interpretation of the prophecies) are looked upon as of secondary importance, and are consequently printed in smaller type. Enough has, we hope, been given in them, to enable the Student (who is supposed to be studying the Book chiefly with a view to learning the language) to read the prophecies with an intelligent notion of their contents. But, if he should wish to see such questions discussed at much greater length, he may refer to Wright's *Bampton* Lectures.

The Excursus treat of matters, which may perhaps be of some interest to riper Scholars than those, for whom the bulk of the book is intended.

I am much indebted to Rev. A. T. Chapman, Fellow and formerly Tutor of Emmanuel College, for reading the proof-sheets, and for several valuable suggestions, which he has made to me in the course of so doing.

W. H. L.

CAMBRIDGE,
May, 1882.

INTRODUCTION.

PROLEGOMENA TO CHAPTERS I.—VIII.

Personal to the Prophet.

Of the personal history of the Prophet Zechariah hardly anything is recorded. He styles himself "Zechariah, son of Berechiah, son of Iddo, the prophet," which certainly implies that he was the grandson of Iddo. But in Ezra v. 1, vi. 14 he is spoken of as "son of Iddo." This, however, presents no difficulty, for similarly *Jehu* is mentioned as *son of Jehoshaphat son of Nimshi* (2 Kings ix. 14), while (ver. 20) he is called merely *son of Nimshi.* The father of Zechariah, and the father of Jehu, seem to have been (to use an illustration from modern times) somewhat in the position of *Abraham Mendelssohn*[1], they could both boast of being the father and the son of a man of reputation. Knobel's supposition, then, that "son of Berechiah" (Zech. i. 1, 7) is an interpolation from Is. viii. 2, where Zechariah son of *Jeberechiah* is mentioned, is unnecessary. In Ezra v. 1, 2 "Zechariah son of Iddo" is mentioned as prophesying in conjunction with "Haggai the prophet," and being instrumental in bringing about the resumption of the work of rebuilding the Temple. We know nothing further for certain about him, except that he prophesied up to the month of Cislev in the 4th year of Darius. Something may, however, be deduced from circumstantial evidence.

Among the Priests and Levites who came up with Zerubbabel is mentioned "Iddo" (Neh. xii. 4), as one of heads of the priestly families

[1] Son of the philosopher *Moses Mendelssohn*, from whose Biblical Commentary we quote the opinions of Arnswald, and father of *Felix Mendelssohn Bartholdy* the musician.

(*rāshé hacchᵉnîm*) in the days of Jeshua (see p. 32) the High Priest. Again in the days of Joiakim, the son of Jeshua (the High Priest), a Zechariah son of Iddo is mentioned (ver. 10, 12, 16) as one of the heads of families (*rāshé hà'ābhóth*), and that evidently among the Priests. From these facts it is deduced by many (and not unreasonably), that Zechariah (like Jeremiah and Ezekiel) was a priest as well as a prophet: and that (supposing the Iddo of Neh. xii. 4, 16 to be the same person that is mentioned in Zech. i. 1), while Zechariah began his ministry during the High-priesthood of Joshua, he was head of his family in the days of Joiakim the son of Joshua. Thus Zechariah's father, probably, died early and never became the head of his family, and Zechariah was a young man at the time of the return from the Captivity.

The times of the Prophet, and occasion of his Mission.

In the first year of his reign in Babylon B.C. 538 (*Rawlinson*) Cyrus the Great made a decree for the return of the Jewish exiles to Jerusalem, and for the rebuilding of the House of the LORD God of Israel, which was in Jerusalem (Ezr. i. 3). The sum total of the "Congregation" (*gāhál*) which came up on this occasion was 42,360 (*fathers of families*, probably, i.e. about 200,000 free men, women and children), besides male and female slaves to the number of 7,337 (Ezr. ii. 64, 65, Neh. vii. 66, 67). These came up under Zerubbabel (or *Sheshbaççar* comp. Ezr. iii. 8, v. 16, Zech. iv. 8), the Head of the Captivity (*Résh Gàlūthá*) son of Shealtiel (Ezr. iii. 2, 8, v. 2 &c., Hagg. i. 1, 12 &c., Matt. i. 12, Luke iii. 27), and Joshua the son of Josedech the High Priest. Zerubbabel is called (1 Chron. iii. 19) son of Pedaiah (son of Jeconiah, son of Jehoiakim), Shealtiel having probably died without male issue, and his brother Pedaiah having (in accordance with Deut. xxv. 5—10) taken his deceased brother's wife. Zerubbabel was thus legal heir of Jehoiachim, king of Judah. Feeble indeed was the people's response to the Persian king's invitation to return to their own country, and remarkably so with those who ought to have been most eager to avail themselves of it, viz. the priesthood. Of them but 4 out of the 24 orders, and of the Levites only 74 (*households*, probably) returned. After the returned exiles had arrived at their respective cities, as the seventh month was

approaching they were assembled, as one man, to Jerusalem, and rebuilt the altar of burnt offerings, and from the 1st day of Tishri (see page 10) reestablished the daily sacrifices. They kept also in that month the Feast of Tabernacles[1] (Ezra iii. 1—6) "according to the scripture" (viz. from the 15th to the 22nd[2] of the 7th month, Lev. xxiii. 33—42). Then in the second month (*Iyyár*) of the second year of their return (whether this was the second or third year of Darius cannot be decided) energetic measures began to be taken for the building of the Temple, and the foundation thereof was shortly laid amid the blasts of trumpets, the clashing of cymbals, and songs and praises to the LORD "for His mercy (endureth) for ever upon Israel," while some shouted for joy, and the ancient men, who had seen the Former House, wept, when the foundation of this House was laid before their eyes (Ezr. iii. 8—13). But the building was not destined to be completed at this time. When the Samaritans heard that the community, which had returned from the Captivity, were beginning to rebuild the Temple, they came to Zerubbabel, and to the chiefs of the people, and desired to take part in the work. On their cooperation being declined they set themselves to hinder the Jews in their work, and bribed some of the favourites at the Court of Persia so effectually, that they frustrated the purpose of the people of Judah during the rest of "the reign of Cyrus, even up to the reign of Darius" (Ezra iv. 1—5);—i.e. from about B.C. 536 to B.C. 529 when Cyrus died, and during the reign of Cambyses, son of Cyrus (B.C. 529—522), and the 10 months (or less) of the reign of the pseudo-Smerdis (or Bardes) B.C. 522—1, and during one year of the reign of Darius, who succeeded Bardes in 521—in all about 15 years[3]. In the second year of Darius, God raised up Haggai the prophet, and Zechariah the son of Iddo (Ezr. v. 1, 2) to prophesy to the Jews which were in Judah and Jerusalem, so that Zerubbabel and Joshua the High Priest and the rest of the people "came and worked at the House of the Lord of Hosts in the 24th day of the 6th month of the second year of Darius," (Hag.

[1] The fact that this was the first Festival, which they kept on their return, may be an additional reason for the prominence given to it in Zech. xiv. 16, 18. There does not appear to be any sufficient ground for doubting the genuineness of Ezr. iii. 4—6[a].

[2] The 22nd called *Sh'mīnī 'açéreth* is looked on as a separate Festival, *régel biph'ne 'açmo* (T. B. *Succah* 47[b]-48[a]).

[3] For further particulars with regard to the events of this interval see the book of Ezra.

i. 15). Although it is true that the enemies of Judah and Benjamin were a chief cause of this long neglect of the work of rebuilding, still such neglect seems to have been in great measure caused by remissness on the part of Zerubbabel and Joshua, and the heads of the people. For Haggai on the 1st of the 6th month (i. 1—11) administered to them a scathing rebuke, when he said to them "Is it time for you, *you* indeed, to dwell in your houses all ceiled, while this House lieth waste?" He calls on them too to "consider their ways," to call to mind, *why* it was that they "sowed much, and brought in little," it is (says he) because "My House is waste, and ye run every one to his own house." In the 7th month the word of the LORD came again to Haggai, and he foretells the "shaking of the heavens and the earth and the sea," encourages the people by the promise that "the choicest things of the nations should come" to glorify God's House (ii. 7, 8), and assures them that "the glory of that House will in later times be greater than at the first" (ver. 9). At this juncture it was, that the first recorded revelation came to Zechariah, in the 8th month, and he is commanded to exhort the people to repentance, and to warn them against neglecting the words of the prophets as their fathers had done before them, if they would not experience their chastisements (i. 1—6).

Contents of Chap. i.—viii.

After the (1) introductory verses (Chap. i. 1—6), Chapters i. 7—viii. 23 fall into two divisions, divided from each other, and from the introduction, by the mention of the exact date of each revelation. They comprise (2) Chap. i. 7—vi. 15, and (3) Chap. vii. and viii.

(2) Chap. i. 7—vi. 15 consists of a series of seven visions, with two appendices chaps. ii. 6—13—vi. 9—15.

First Vision (chap. i. 7—17).—*The horsemen between the myrtles.* This vision was intended to convey to the prophet the truth that, though as yet there may be little sign of God's "overthrowing the kingdoms" (Haggai ii. 22), yet He, with His all-watchful eye, was scanning the horizon, and preparing to fulfil His word.

Second Vision (chap. i. 18—21).—*The four horns and four workmen* indicate that God would continue to remove the hostility of the Persians, even as He had already broken the power of the Assyrians, Egyptians, and Babylonians.

Third Vision (chap. ii. 1—5).—*The man with the measuring line.* The enlargement and perfect security of the people of God. An appendix (chap. ii. 6—13), prophetic of the ingathering of the nations in the days of BRANCH, the Messiah.

Fourth Vision (chap. iii.)—*Joshua, the high priest, arraigned before the angel of*

the Lord. The forgiveness of the sins of the priesthood and people, whose representative he was.

Fifth Vision (chap. iv.).—*The candlestick with the two olive-trees.* The diffusion of God's grace by means of His two channels—the priesthood and civil power. It contains a promise (ver. 9) that Zerubbabel's hands should finish the building of the Temple.

Sixth Vision (chap. v. 1—11).—*The flying roll, and the woman in the ephah,* denoting the curse on sinners, and the banishment of sin.

Seventh Vision (chap. vi. 1—8).—*The four chariots.* God's judgments on the nations. An appendix (chap. vi. 9—15) describing the crowning of Joshua, which foreshadows the twofold office of BRANCH, as king and priest. A probable *lacuna* in the text.

(3) Chaps. vii., viii.—The inquiry concerning the fasts. The prophet's rebuke of the people for their formalism. The answer to their inquiry, in the form of a promise that their fasts should be turned into feasts.

PROLEGOMENA TO CHAPTERS IX.—XIV.

Integrity, Date and Authorship.

The first to call in question the genuineness of these chapters was Mede (the great English writer on Prophecy, who died 1638). He was led to do so in defence of the correctness of the Text of the New Testament. Observing that in Matt. xxvii. 9 a passage, which is evidently a quotation from Zech. xi. 12, 13, is ascribed to Jeremiah, he felt bound to support this authoritative statement of the Evangelist (as he considered it), and in endeavouring so to do he came to the conclusion that there is much in these Chapters which argues their pre-exilian origin. Since his time the question has been repeatedly discussed, with such inconsistent results, that while Hitzig places chaps. ix.—xiv. as early as B.C. 772, in the reign of Uzziah, Eichhorn refers them to "after the battle of Issus, B.C. 333," and Böttcher "after B.C. 330" (see Pusey's "*Table of Dates* &c."). We now proceed to review the arguments which have been brought forward by the impugners of the genuineness of these chapters, bearing in mind Pusey's weighty remark "It is obvious that there must be some mistake either in the tests applied, or in their application, which admits of a variation of at least 450 years."

I. A difference has been alleged between chaps. i.—viii., and chaps. ix.—xiv., (1) with regard to Style, (2) with regard to Historical Standpoint.

(1) With regard to style it has been urged:

(α) *That the style of chaps. i.—viii. is utterly different to that of chaps. ix.—xiv.* This (speaking generally) we are free to admit. But we cannot admit it as a valid argument against the Unity of Authorship. For, upon the argument of mere *style* it might be maintained that the same author could not have written Zech. i. 1—6, vii. and viii., and i. 7—vi. 15; the first-mentioned passages consist chiefly of rebuke, and in them there is no mention of *Çêmach*, while in the other passage there is nothing but a series of visions, with passages of encouragement and promise interspersed (ii. 10—17, iii. 7—10, vi. 9—15). As for the heading of chap. vii. 1, which ascribes it to Zechariah, it might be put out of the argument for one side or the other, since such critics are in the habit of rejecting such verses as spurious, when they are subversive of their preconceived conclusions. Again, we may adduce cases in which the argument from style has no weight with these critics: e.g. the style of Hos. i.—iii. is utterly different to that of iv.—xiv. and that of Ezek. iv. v. to that of vi. vii. or of xxvii. xxviii. and yet the general integrity of these books is universally admitted.

(β) *That in i. 7—vi. 15 there is nothing but visions, while in ix.—xiv. there are none.* But, there can surely be no reason why a prophet should not relate visions when he sees them, while there is every reason why he should not relate them when he does not see them; neither can there be any reason in the nature of things why a prophet, who *once* in his life saw a series of visions *in one night*, should be expected to have all revelations made to him in that particular manner. Zech. i. 1—6, vii. viii. contains no visions, and yet the genuineness of those passages is not doubted. Similarly, Amos vii.—ix. consists wholly of visions, while in i.—vi. there are none; Isaiah, too, and Ezekiel related such visions as they saw, but when they saw none they delivered their message in a different manner. If the thoughtful reader will compare this objection with that which we have said *might* be brought against the unity of authorship of chap. i. 1—6, vii., viii., and chap. i. 7—vi. 15, he will probably come to the conclusion, that one is of as little weight as the other.

(γ) *That the angel interpreter, and Satan, and the Seven Eyes disappear from chaps. ix.—xiv.* This is quite natural. They were

part of the visions, and when the visions disappear, they disappear also. It might as reasonably be argued that the Prophet was bound in the latter portion of his prophecies to refer continually to Horses, Chariots, Candlesticks, Horns &c., because, forsooth, he had seen such in his visions!

(δ) *That* (*a*) *Exact dates are given in the former chapters, but none in the latter.* So, too, are dates prefixed to Is. vi. 1, Ezek. i. 1—3, viii. 1, xl. 1, &c.—*That* (*b*) *in chaps. i.—viii. introductory formulas constantly occur, which are wanting in the latter chapters.* Similarly Hosea uses introductory formulas in the first five chapters, but none in the last nine. And yet (as we have said) no doubt is entertained of the integrity of that book.

Finally the argument from style must always be a doubtful one. Pusey has given an instance of the precarious nature of such arguments in the following. The *Laws of Plato* an acute German critic imagined to have proved from their style to be not the work of Plato. And yet Jowett (*Transl. Plato Dialog.* iv. p. 1) has shown their genuineness by 20 citations in Aristotle (who must have been intimate with Plato for some 17 years), by allusions of Isocrates (writing a year after Plato's death), by references of the comic poet Alexis (a younger contemporary), besides the unanimous voice of later antiquity. Further, critics of similar tendencies do not agree on points of style: e.g. Rosenmüller speaks of the first eight chapters as being "prosaic, feeble, poor," and of the remaining six as "poetic, weighty, concise, glowing," (comp. Maurer and Hitzig). Böttcher on the other hand says "In comparison with the *lifeless language* of these chapters (ix.—xiv.), as to which we cannot at all understand how any can have removed them into so early pre-exile times, the Psalms attributed to the time of the Maccabees are amazingly fresh." When critics so disagree as to the respective merits of the styles of the two sections, it seems hardly worth while to consider the argument. We will merely remark, that neither sweeping statement is correct. In the first chapters when Zechariah is describing his visions, he uses the natural language of narrative, viz. prose. When (ii. 10—17, vi. 12, 13) he looks forward to the distant future, he speaks in glowing language such as will bear comparison with anything contained in the latter chapters.

(2) A difference with regard to the Historical Standpoint has been urged (*a*) in *particular* passages, (β) in the two sections *generally*.

(α) We have shown in the Commentary that the arguments of those who see in certain passages of chap. ix.—xiv. positive indications of the pre-exilian origin of these chapters are inconclusive. See especially "Remarks" on ix. 1—8, pp. 82—84; ix. 9—17, p. 90; x. 2, p. 91; x. 3—12, pp. 95, 96; xi. 1—3, p. 97, 8, p. 101; xi. 14, p. 104; xii. 1—9, p. 110, 111; xii. 11, p. 16; xiv. 5, p. 124; xiv. 1—21, p. 131, 132.

(β) With regard to the historical standpoint *generally*, it has been alleged *that in chap. i.—viii. the prophet is continually mentioning the rebuilding of the Temple, and the re-inhabiting of Jerusalem; while in chap. ix.—xiv. he is occupied with quite different matters. In the former he mentions his contemporaries, such as Zerubbabel and Joshua, but not so in the latter portion.* As regards the Temple and the prophet's contemporaries this is perfectly true, but it is no argument for the pre-exilian authorship of chap. ix. —xiv., nor against their contents having been delivered by Zechariah. For, if our theory as to the date of these chapters be correct, they were written at a time when the rebuilding of the Temple had been long completed, and when those abuses of the Temple-service, which occupy so much of the attention of the Prophet Malachi, had not as yet crept in. The Prophet *is* occupied in the latter chapters with matters quite different from those with which he is concerned in the former chapters, hence the frequent recurrence in the latter section of the expression "in that day" (ix. 16, xii., xiii., xiv. *passim*). But, that in the latter section there is no mention of the re-inhabiting of Jerusalem is certainly untrue, see (ix. 16, 17), x. 6, 7, xii. 6, xiv. 10.

The arguments, however, against the pre-exilian origin of these chapters are not merely of a negative kind.

II. We now proceed to adduce from (α) parallel passages, (β) notes of time, &c., what we consider to be

Internal Evidence in favour of the hypothesis of the Post-exilian Origin of Chap. ix.—xiv.

(α) The writer of chap. ix.—xiv. shows such a familiarity with the writings of the *later* prophets as seems to some reconcileable only with

the supposition that he wrote at a date posterior to them[1]: thus with the so-called *Deutero-Isaiah*[1]. Compare

Zech. ix. 12[a] with Is. xlii. 7, xlix. 9, lxi. 1.
Zech. ix. 12[b] with Is. lxi. 7.
— x. 10 „ — xlix. 19, 20.
— xi. 15, 16 — lvi. 11.
Zech. xii. 1 with Is. li. 13.
— — 2 „ — li. 22, 23.
— xiii. 9 „ — xlviii. 10.
— — 16 „ — lx. 6—9, lxvi. 23.
— — 17 „ — lx. 12.

Zephaniah. Compare Zech. ix. 5, 6 with Zeph. ii. 4, 5.

Jeremiah. Compare

Zech. ix. 12 with Jer. xvi. 18.
— xi. 3 „ — xxv. 34—36.
— —— „ — xii. 5, xlix. 19, l. 44. (The only passages in which *Geon hay Yarden* occurs).
Zech. xi. 5 with Jer. ii. 3, l. 7.
Zech. xi. 6 with Jer. xxvi. 29—33.
— xiii. 9 — — xxx. 22.
(Comp. also with these Zech. viii. 8, and Hos. ii. 23.)
Zech. xiv. 7 with Jer. xxx. 7, 8.
— — 10 „ — xxxi. 38—40.
— — 20, 21 — xxxi. 40.

Obadiah. Compare

Zech. xii. 6 with Obad. ver. 18.
Zech. xiv. 9 with Obad. ver. 9.

Ezekiel. Compare

Zech. ix. 2—4 with Ezek. xxviii. 1—23.
— x. 2 „ — xxxiv. 5, 8.
— x. 3 „ — xxxiv. 12, 17, 20, 22, 31.
— xi. „ — xxxiv. especially verr. 4, 5, 16 with verr. 3, 4, and ver. 9 with ver. 16.
— xi. 7, 14 „ — xxxvii. 16—22
— xii. 10 „ — xxxix. 29.
Zech. xiii. 1, 2 with Ezek. xxxvi. 25, xxxvii. 23.
— xiii. 8, 9 „ — v. 2, 12; xi. 20.
— xiv. 2 (xii. 2—9) xxxviii. 14—18.
— — 4 with Ezek. — 19, 20.
— — 8 „ — xlvii. 1.
— — 13 „ — xxxviii. 21.
— — 14 „ — xxxix. 10.
— — 21 „ — xliv. 9.

Haggai. Compare

Zech. xiv. 13 with Hag. ii. 21, 22.

Similarly chap. i.—viii., which are of undeniable post-exilian authorship, show a thorough acquaintance with the *later* prophets. Compare, for example:

chap. ii. 6 (E.V.) with Isa. xlviii. 20, or with Isa. lii. 11 and Jer. li. 6, 9;
chap. ii. 9, 11 (E.V.), and chap. iv. 9, with Ezek. vi. 7, 10, xxxix. 10, &c.;
chaps. iii. 8, vi. 12, with Jer. xxiii. 5, xxxiii. 15 (Isa. iv. 2);
chap. vi. 15 with Jer. xvii. 24;

[1] The date of Is. xl.—lxvi. need not come under consideration here, since most critics who regard Zech. ix.—xiv. as pre-exilian, consider Is. xl.—lxvi. as contemporary with the *later* prophets.

chap. vii. 5—10 with Isa. lviii. 3—7;
chap. vii. 9 with Ezek. xviii. 8, and Jer. vii. 5—7, xxii. 3;
chap. vii. 12 with Ezek. xi. 19; chap. viii. 4 with Isa. lxv. 20;
chap. vii. 13 with Jer. xi. 11; chap. viii. 6 with Jer. xxxii. 17, 27;
chap. vii. 14 with Jer. xvi. 13, &c.; chap. viii. 7 with Isa. xliii. 6;
chap. viii. 3 with Jer. xxxi. 23; chap. vii. 8 with Isa. xlviii. 1.

This argument seemed so convincing to de Wette that, after having in the first three editions of his *Einleitung* declared for two authors, he felt compelled to change his mind, and in his fourth edition admitted the post-exilian origin of Chap. ix.—xiv., and even the possibility of their having been written by Zechariah. We are not, however, prepared to regard this argument as conclusive. We own the difficulty that there is in computing the exact weight due to the argument derived from the consideration of parallel passages, and concur with Cheyne's pertinent remarks on the subject (*The Prophecies of Isaiah*, II. p. 210):

"The argument from parallel passages is sometimes much overrated. How prone we are to fancy an imitation where there is none, has been strikingly shown by Munro's parallel between the plays of Shakspeare and Seneca (*Journal of Philology*, Vol. VI. Camb. 1876, pp. 70—72), and even when an imitation on one side or the other must be supposed, how difficult it is to choose between the alternatives!...A recent revolution of opinion among patristic students may be a warning to us not to be too premature in deciding such questions. It has been the custom to argue from the occurrence of almost identical sentences in the *Octavius* of Minucius Felix and the *Apologeticum* of Tertullian, that Minucius must have written later than the beginning of the third century, on the ground that a brilliant genius like Tertullian's cannot have been such a servile imitator as the hypothesis of the priority of Minucius would imply. But Adolf Ebert (*Tertullians Verhältniss zu Minucius Felix*) seems to have definitely proved that Tertullian not only made use of Minucius, but did not even understand his author rightly."

(β) There are certain notes of time, &c. in chaps. ix.—xiv. which seem to compel us to admit their post-exilian origin.

1. No mention is made of any king of Israel or Judah, except the Messiah (ix. 9). For chap. xi. 6 evidently refers to the different nations of the world (i. e. *hā'ādām* means "mankind," and *hā'āreç* "the world"). The expression "from *their* hand" indicates that several kings are referred to: and so, if "his king" meant an Israelite king, the expression "(and each) into the hand of his king" would imply that each Israelite had a separate king. But the meaning is

"I will deliver mankind into the hand of one another and (each people) into the hand of its king."

2. The manner in which Greece is named (ix. 13) as the chief enemy of Zion (quite different from that of Joel iv. 6, Is. lxvi. 19), besides other historical references, which we have pointed out in our "Remarks," leave us no choice but to understand chap. ix.—xi. as descriptive of the Macedonian and Maccabean periods. While the prophecies of chap. xii.—xiv., which manifestly form one section, would be simply untrue if uttered in reference to any pre-exilian epoch.

3. Except in Mal. i. 1 the expression *Massâ d'bhâr YHVH* occurs only in chap. ix. 1 and xii. 1.

4. In xii. 11 a place in the tribe of Issachar is called by an *Assyrian* name.

The reader will perceive that the arguments adduced in II. (α) and (β) answer from the positive side of the argument those objections which in I. (α) and (β) we treated merely from the negative side.

We conclude, therefore, that chap. ix.—xiv. are, equally with chap. i.—viii., of post-exilian origin.

III. *The Integrity of Chap. ix.—xiv.*

The theory, which Bunsen has called one of the triumphs of modern criticism, that chap. ix.—xi. and chap. xii.—xiv. are the work of two different prophets: viz. chap. ix.—xi. that of a contemporary of Isaiah, perhaps Zechariah son of Jeberechiah (Is. viii. 2), and chap. xii.—xiv. possibly that of Urijah son of Shemaiah (Jer. xxvi. 20—23), falls to the ground with the establishment of the post-exilian origin of the whole section. Archbishop Newcombe, who originated this theory, concluded that chap. ix.—xi. were written much earlier than the time of Jeremiah, and before the captivity of the tribes; but was not so positive as his followers with regard to the pre-exilian authorship of chap. xii.—xiv., though he thinks the mention of idols (xiii. 2) to be in favour of that supposition. We must, therefore, discuss a little more fully what have been termed *the grounds for separating chap. xii.—xiv. from chap. ix.—xi.*

(1) *Chap. xi. has a distinct introductory formula.* But since this formula is the same as that of chap. ix. 1, and that a formula which recurs only in Mal. i. 1, this

argument tends rather in the other direction.—(2) *The former chapters speak of Israel and Judah, but the latter do not mention "Israel."* On the contrary chap. xii. 1 states that the whole of the following prophecy is concerning "Israel."—(3) *In the former Syrians, Phoenicians, Philistines, and Greeks are mentioned, but Assyrians and Egyptians described as the most powerful. These chapters belong therefore to early times.* We have already shown that the manner in which the Greeks are here described as enemies of Israel fixes the date of these chapters to the post-exilian period. Egypt and Assyria are spoken of (x. 10) as the nations who had carried off the people, and whence they were to be brought back, while in ver. 11 the stereotyped language of former prophets is evidently used in a figurative sense.—(4) *The anticipations of the two prophets are different. The first trembles for Ephraim, but for Judah he has no fear.* On the contrary, Ephraim and Judah are included equally in the promised protection. *The second prophet does not mention the northern kingdom, but is full of alarm for Judah, and sees the enemy laying siege to Jerusalem.* "Ephraim" does not denote "the northern kingdom" in chap. ix.—xi. (see Remarks). If Jerusalem was to be besieged at any time after its rebuilding (but see Remarks, p. 132), there is no reason why the same prophet who spoke before in general terms of wars, should not afterwards speak more particularly of a siege. In prophesying concerning a siege of Jerusalem it is only natural that Judah, in which tribe it partly stood, should be especially mentioned. Moreover, as we remarked above, the section is expressly addressed to all "Israel."—(5) *Difference of style:* "And it shall come to pass" *does not occur in ix.—xi.*, "in that day" *which occurs so often in xii.—xiv.* occurs only once in ix.—xi., and "*n'um YHVH*," *occurs only twice in ix.—xi. There are also favourite expressions in xii.—xiv.*, such as "all peoples," "all nations round about," "family of Egypt," &c. This is true, but chap. xii.—xiv. are admitted by all to be a separate section, delivered probably on a different occasion to the former section, and pointing on the whole to a much further distant future. These facts are quite sufficient to account for such very slight differences of style.

IV. *The Integrity of the whole Book.*

With regard to the integrity of the book we must premise, that the fact that a passage occurs in a certain book is not to be regarded as a proof that it was looked upon by those who drew up the Canon as necessarily an integral portion of that book. For, the principle was to insert short compositions into longer ones lest from their lack of bulk they should be lost (אייתי דזוטר מירכם *Baba Bathra* 14b). Thus (*Vayyiqra Rabba* xv. 2) the two verses Is. viii. 19, 20 are ascribed to Beeri (father of Amos), and are said to have been placed there because they were not long enough to form a book by themselves. Again, in T. B. *Maccoth* 24b the verse Mic. iii. 12 is ascribed, without remark, to Urijah the priest, the co-witness with Zechariah son of Jeberechiah (Is. viii. 2). If therefore

it should be thought that Zech. xi. 1—3, and xiii. 7—9 have no apparent connection with the context in the places in which they stand, it would be quite admissible to suppose them to be fragments, say of Ezekiel, and Jeremiah respectively, which had not been included in those books, and which were now inserted in the prophecies of Zechariah to prevent their being lost. There is no doubt, that we are aware of, expressed in Talmudim or Midrashim as to the genuineness of the last six chapters of Zechariah. On the contrary, chap. xi. 1 is distinctly ascribed to "Zechariah son of Iddo" (T. B. *Yoma* 39ᵃ). While, on the other hand, Rabbi Akivah, in a remarkable piece of exegesis (*Maccoth ibid.*), identifies *Zechariah the son of Jeberechiah* with *the author of Zech. viii.* 4, although he is perfectly aware, that Zechariah prophesied during the time of the Second Temple. (See further *Introduction to Zechariah* in Bishop Ellicott's "Old Testament Commentary for English Readers.")

We have given reasons for assigning the whole of chap. ix.—xiv. to the post-captivity period: we have shown, too, that there is nothing in the style or contents of the two sections of this division (ix.—xi. and xii.—xiv.) to cast any serious doubt on the unity of authorship. We now proceed to adduce some arguments to prove that there is sufficient correspondence between chap. i.—viii. and ix.—xiv. to justify us, in default of any positive evidence to the contrary, in regarding the whole book as the work of one prophet.

(1) Both portions exhibit, as we have shown, an extensive acquaintance with the writings of the *later* prophets.

(2) They both exhibit also an extensive acquaintance with the *earlier* books, thus: in chap. i. 4—6, chap. vii. 12, reference is made to "the former prophets" generally;

chap. ii. 12 (E.V. 8) recalls the thought, though not the phraseology, of Ps. xvii. 8;

chaps. iii. 8, vi. 12, allude to Isai. iv. 2, as well as to Jer. xxiii. 5, and xxxiii. 15;

chap. iii. 10 is from Mic. iv. 4;

chap. vi. 13 evidently refers to Ps. cx. 4;

chap. viii. 8 recalls Hos. ii. 21 (E. V. 19);

chap. viii. 20—22, in substance may be compared with Mic. iv. 1, 2, Isa. ii. 2, 3.

And in the second part,

chap. ix. 1—8 bears some resemblance to Amos i. 3, ii. 6;

chap. ix. 10 (first half) is borrowed from Mic. v. 10, and (second half) from Ps. lxxii. 8;
chap. xiii. 2 is a quotation from Hos. ii. 17, or Mic. v. 12, 13 (comp. Is. ii. 18, 20); and verse 9 from Hos. ii. 20 (E.V. 23);
comp. also chap. ix. 16 with Is. xi. 12;
chap. x. 12 with Mic. iv. 5;
chap. x. 10—12 with Is. xi. 15, xiv. 25, x. 24—27, xxx. 31, &c.;
chap. xii. 8 with Joel iv. 10;
chap. xii. 10 with Joel iii. 1, 2.
chap. xiv. 3 with Is. xxxiv. 1—4;
chap. xiv. 6, 7 with Amos v. 18, 20, Joel iv. (E.V. iii.) 15, Is. xxx. 26;
chap. xiv. 8 with Is. xi. 9, ii. 3, Mic. iv. 2;
chap. xiv. 11 with Amos ix. 13—15;
chap. xiv. 20 with Is. xxiii. 18;
chap. xiv. 21 with Is. iv. 3, xxxv. 8, Joel iv. (E.V. iii.) 17: *etc.*

But we cannot lay much stress on this argument, since prophets, belonging as they did in most cases to a school, were in all probability acquainted with the works of their predecessors.

(3) In both divisions there are similar if not identical expressions to represent the whole people such as "the house of Israel, and the house of Judah" (viii. 13), "the house of Judah, and the house of Joseph" (x. 6). See further on pp. 90, 110.

(4) Chap. xi. 11 is very similar to ii. 9, 11 [13, 15 Hebr.]. And the promise of x. 1 to that of viii. 12. In both portions Jerusalem is bid rejoice (ii. 10 Hebr. ver. 14, ix. 9), and in both the only king of Israel mentioned is the Messiah.

(5) In both portions there are promises of the bringing back of the exiles (comp. ii. 10—17, viii. 6—8 with ix. 11, 12 and x. 10—12).

(6) In both there is the habit of dwelling on the same thought or word (e.g. ii. 14, 15, vi. 10, vi. 12, 13, viii. 4, 5, viii. 23, xi. 7, xiv. 10, 11, xiv. 4, xiv. 5). In both the whole and its part are mentioned together for emphasis as v. 4, x. 4, and in xii. 11 we have "every family apart," and then in ver. 12, 13 the specification. In both parts we have the unusual number of *five* sections to a verse, e.g. vi. 13, ix. 5, 7.

(7) Both divisions are written in Hebrew free from Aramaisms. In both the expression *mè'ōbhēr umishshābh* occurs (vii. 14, ix. 8), an expression which occurs elsewhere only in Ezek. xxxv. 7.

(8) The highly poetic language and deep prophetic insight of chap.

ix.—xiv. we consider as an additional argument in favour of the unity of authorship of the whole book. For the man, to whom in his youth such mystic visions as those of chap. i.—vi. were vouchsafed, is just such an one to whom we should not be surprised to find, that in his later years such profound revelations as those contained in chap. ix.—xiv. were revealed, and who from his poetic and imaginative temperament would be likely to find suitable poetic language and metaphors, wherewith to clothe them when revealed to him.

The *internal* evidence being favourable to the hypothesis of the post-exilian origin of chap. ix.—xiv., as well as of chap. i.—viii., and to that of unity of authorship, rather than adverse to it, and there being no positive *external* evidence to the contrary, we conclude that it is probable that the whole of the so-called book of Zechariah (except *perhaps* xi. 1—3, and xiii. 7—9) is the work of Zechariah, grandson of Iddo.

V. *Probable date of Zech. ix.—xiv.*

Holding the view that by divine inspiration prophets are able to predict events, we cannot agree with those who assert that they must always have written after the events which they describe. Further, in the case before us, while chap. ix.—xiii. are a sufficiently accurate description of the chief features of the Macedonian and Maccabean periods to be interpreted as *prophetic* thereof, they are so vague in detail, and of such an imaginative and idealistic character as to render the supposition that they are *descriptive* of events which had already taken place extremely improbable. We conclude, therefore (apart from any consideration of authorship), that they were written before Alexander's victorious march through Palestine (B.C. 333). But, though a prophet could foretell events, he would not speak of matters, which could be of no interest to his contemporaries. Zechariah would not, therefore, prophesy concerning the wars of the sons of Zion with the sons of Greece before the Greeks had begun to attract attention in the East (comp. p. 132). Now the first event in connection with the Greeks, which would become notorious in the East, is the burning of Sardis by the Ionians (B.C. 499). These chapters must, then, have been composed after that date (viz. between 499—333 B.C.). Now

Zechariah was, as we have shown, in all probability a young man when he came from Babylon. Suppose he was 25 years of age in the second year of Darius (520), he would have been but 46 in the year of the burning of Sardis, or 55 in the year of the battle of Marathon (490), or 65 in the year of the battle of Salamis (480). Now, this last great victory, being a naval one, was likely to attract the most attention among the Jews. For, the fleets of the Phœnicians had been requisitioned by the Persians for the subjugation of the Ionians, and the Jews might well have feared that the Greeks, confounding them with the Phœnicians, would wreak a speedy and bitter vengeance on them. We consider therefore that about 479 B.C. (the year after the battle of Salamis) is the date to which the last six chapters of Zechariah may most reasonably be assigned.

Contents of Chap. ix.—xiv.

These chapters consist of two sections: (1) Chap. ix.—xi., (2) Chap. xii.—xiv., each of which commences with the formula *Maṣṣá á'bhár Adōnáy.*

(1) Chap. ix., x. Doom of adjacent nations. The struggles, but eventual triumph and security, of Israel. The coming of the King (chap. ix. 9, *seqq.*).
„ xi. [xiii. 7—9 (?)]. The storm threatens the shepherds (?). Rejection of the Good Shepherd. Doom of the foolish shepherd.

(2) Chap. xii. 1—9. Struggles of Israel with the nations.
„ xiii. 1—4. Zeal against prophets in general.
„ xii. 10—14. Mourning over him whom they pierced.
„ xiii. 5, 6. General disclaiming of prophetic powers. [chap. xiii. 7—9 (?)].
„ xiv. "The last things," as seen in the light of the old dispensation.

ZECHARIAH.

CHAPTER I.

IN the eighth month, in the second year of Darius, came the word of the LORD unto Zechariah, the son of Berechiah, the son of Iddo the prophet, saying,

---

"Came," lit. *was* (and so elsewhere): LXX. ἐγένετο. "Iddo the prophet," this is, in part, the meaning of the Hebr. according to the traditional accentuation; but the words "the prophet" were originally intended, doubtless, to apply to Zechariah, not to Iddo[1]. Verse 1. Translation.

שְׁתֵּים is the fem. of שְׁנַיִם "two": it (with its constr. שְׁתֵּי) is the only word which has a בגדכפת letter *with dagesh* after a *moving* sh°va. The *dagesh* is *forte*, representing the lost נ. The full form of the word would be either (Gesen.) שְׁנָתַיִם (which, however, is used as the dual of שָׁנָה "a year"), or rather שְׁנָתָיִם. The Arabic has a prosthetic Alef[2], being masc. *ithnāni*, fem. *ithnatāni* (or dropping Words.

[1] The tradition is: "When a prophet's name is mentioned *and* that of his father, then *he* is a prophet, and the *father also*. When only the prophet's name is mentioned, then his father was not a prophet." א"ר יוחנן כל נביא שנתפרש שמו ונתפרש שם אביו, נביא ובן נביא, וכל נביא שנתפרש שמו ולא נתפרש שם אביו, הוא נביא, ואביו אינו נביא. ר' אלעזר בשם ר' יוסי בן זמרא מייתי לה מן הדא (עזרי' ה, ו) והתנבי.... זכריה בר עדוא נבאיא, שהיה נביא בן נביא. ויקרי' רנ"ח, (ו) פרס' ו, But, there is no reason on account of this to saddle Tradition with the anachronism of supposing the grandfather (or father) of Zechariah to have been "Iddo the prophet" (2 Chron. xiii. 22), who lived more than four centuries earlier, for the name was an old one in the Priesthood (see 1 Chron. vi. 6, E.V. v. 21). At any rate, according to common sense (not to mention that it is in accordance with the usual custom of other Semitic languages), the title, which comes at the end of a genealogical string like this, belongs naturally to that person of whom the writer is especially speaking.

[2] R. David Qimchi in his Grammar (*Sha'ar diqdūq hash-shēmōth, sha'ar*

the prefix and retaining the Nun) *thintāni*, which is exactly שְׁנַתַּיִם, since Arab. *Th* often corresponds to Hebr. שׁ, as שׁוֹר "an ox," Arab. *Thour*.

דָּרְיָוֶשׁ, "Darius," has a *metheg* under the first letter, to indicate that the *shᵉva* under the *rēsh* is moving[1]. The pointing דָּרְיָוֶשׁ[2] in Tregelles' English edition of *Gesenius* (1846) is contrary to the authority of MSS., neither is the word so pointed in Gesen. *Thesaurus*. [By a remarkable coincidence the sum of the numerical values of the consonants of דריוש (4 + 200 + 10 + 6 + 300 = 520) gives the date B. C. of the second reign of Darius, when the prophecies of Haggai and those of the first six chapters of Zechariah were delivered.]

יהוה, the Jews always read this word as אֲדֹנָי "The LORD," with the vowels of which it is furnished; unless it is preceded or followed by the word אֲדֹנָי itself, when it is read as אֱלֹהִים (and pointed יְהוִה). Consequently the prefixes בְּ, כְּ, לְ, (·)מִ, when placed before this word, are pointed as though actually prefixed to אֲדֹנָי, or אֱלֹהִים, as the case may be.—זְכַרְיָה is compounded of the stem זכר and יה, the latter half of the Sacred Name יהוה. The Sacred Name as a termination of Proper names occurs in various forms, e.g. יְהוֹ-, יָהוּ, יָהּ and even simply יְ. Thus יְצַדְקִיָּהוּ, יְשַׁעְיָהוּ, יְשַׁעְיָה, and אַבִּי (2 Kings xviii. 2)

hash-shᵉvā) bears witness to the fact that the orientals (בני מזרח) read the Hebrew words as *eshtaim, eshtē*.

[1] The cuneiform contract-tablets of the time of Nebuchadnezzar all point to a moving *shᵉva* under the *rēsh*, for a moving *shᵉva* before a *yūd*, even if the *yūd* be pointed with quite a different vowel, should always incline towards an *i* sound (Qimchi, *ibidem*), and in them the syllable is always *ri*. The forms are (1) Da-ri-ya-us, (2) Da-ri-ah-us, (3) Da-ri-ya-mu-us, (4) Da-ri-ya-a-mu-us, (5) Da-ri-ah-u-su, (6) Da-ri-ya-a-uts, (7) Ta-ri-ah-mu-su (Budge). All of these exhibit in the second syllable what could, at the least, be represented in Hebrew only by a *moving* shᵉvā. Nos. (2), (4), (5), (6) and (7) point clearly to a long *ā* after the *yūd*. The Hebrew was prevented from representing properly the u or ū of the ultimate before the שׁ, by the fact that two vowels cannot fall together in Hebrew. It could only have been done by inserting an awkward א after the יְ, thus דָּרְיָאֻשׁ.

[2] But, for all that, the Persic inscription of Behistan points to a short (*ă*). There we read, over and over again, a-d-m D-a-r-y-w-u-sh "I Darius," in which the first letter of a-d-m is the same as the second of the name. Now *Adm* is the Sanscrit *ăhăm*, Zend *ăzem*, whence I conclude (but I am open to correction) that the first *a* of Darius was *originally* short.

for אֲבִיָּה (2 Chron. xxix. 1).—בֶּן־ברכיה. The construct of בֵּן unlike that of שֵׁם (which is but six times שֵׁם־) is generally joined to its consequent by a hyphen (*maqqēph*), which has the effect of making the two words into one (which seems to be the effect also of *mahpac* in הַלְּבָן Gen. xvii. 17): and then, since a long vowel cannot stand in a closed syllable unless it have the accent or *metheg* (see Excurs. I. 8), the long ē is changed into ĕ or ŭ as בֶּן־מֶלֶךְ, בֻּן־נוּן. The first vowel of בְּרַכְיָה has *metheg* or rather *munach*. (See Excurs. II. A. 1 and 9 N.B.)—לֵאמֹר "saying," though sometimes it means "to say." The infinitive construct is אֱמֹר, when ל is prefixed to it the vowel of ל is ē and the א becomes quiescent; but this is not the case with the prefixes ב and כ, thus בֶּאֱמֹר (Deut. iv. 10), כֶּאֱמֹר (Josh. vi. 8). With the word אֱלֹהִים, however, the change takes place with all three suffixes, thus, לֵאלֹהִים, כֵּאלֹהִים, בֵּאלֹהִים.

בַּחֹדֶשׁ השמיני means simply "in the eighth month," without stating the day of the month. Some have maintained that the word חֹדֶשׁ (which means "new-moon" and then "month") is used here in a constructio prægnans to denote "the first day of the month." In 1 Sam. xx. 5 חדש does mean "new moon"; comp. 2 Kings iv. 23; Is. i. 13. But, never does the word when used with the def. art. and followed by an ordinal have this meaning. It is true that the בחדש השלישי of Ex. xix. 1 is by Jewish Tradition said to mean the 1st of Sivān, but the Tradition is hung on the words which come after ביום הזה (see M^ecilta, T. B. *Shabbath* 86^b and Rashi), and not on any such special meaning of חדש (the Pentateuchal expression for "new moons" being ראשי חדשים, Numb. x. 10, &c.). Moreover Haggai (Zechariah's contemporary), when wishing to express the 1st day of the month distinctly, adds the words ביום אחד לחדש (i. 1). Comp. Gen. viii. 5, 13; Ex. xl. 2, 17; Numb. i. 1; xxix. 1; xxxiii. 38, &c. It would be possible to make the words of our text denote "the 1st day of the 8th month" only by altering the pointing to בְּחָדְשׁ הַשְּׁמִינִי which would mean "on the new moon of the eighth [scil. month]."—בשנת שתים ל. This is the regular way of expressing a date

Constructions.

2 The LORD hath been sore displeased with your fathers.
3 Therefore say thou unto them, Thus saith the LORD of hosts; Turn ye unto me, saith the LORD of hosts, and I will turn unto you, saith the LORD of hosts.

from (or rather *with respect to*) a certain starting point: viz. ב is prefixed to the *constr.* of שָׁנָה, which is followed by the fem. numeral in the *absolute*, and that again by ל: e.g. (2 Kings xxiv. 12) בִּשְׁנַת שְׁמֹנֶה לְמָלְכוֹ, lit. "In the year eight with respect to his reigning." N.B. The Hebr. construct-form simply denotes a close relation (or annexation) to the following word. "Of" is only *one* of the meanings expressed by the construct.

LXX. This version seems to make Addo identical with Barachias: πρὸς Ζαχαρίαν τὸν τοῦ Βαραχίου υἱὸν Ἀδδὼ τὸν προφήτην. But, possibly, υἱὸν is a corruption of υἱοῦ caused by the collocation. In any case τὸν προφήτην must refer to Ζαχαρίαν.

Remarks. In point of time this prophecy in the 8th month, comes in between Hag. ii. 1—9, in the 7th month, and Hag. ii. 10—23, in the 9th month.

Verse 2. Constructions. קָצְפָה ... קָצַף. קָצְפָה (the pausal form of קָצְפָה) is the acc. of the cognate subst. following the verb קָצַף. Even intransitive verbs can take such an acc. (the case-ending being, however, almost lost in Hebr.), e.g. (Ps. xiv. 5) פָּחֲדוּ פָּחַד. The use of the absolute infinitive (which is but a subst.) before a finite verb, to intensify its meaning, is only another form of this construction. In Arabic, also, both transitive and intransitive verbs take this cognate acc. (with the case-ending retained), e.g. ḍaraba ḍarab*an* "he struck a blow," and intrans. nāma noum*an* "he slept a sleep"; the Hebr. פֶּן־אִישַׁן הַמָּוֶת "lest I sleep death" (Ps. xiii. 4) is but a slight extension of this construction (comp. for the idea כַּד דְּמַךְ "when he slept," i.e. died—Talm. Jerush.; οὐ γὰρ ἀπέθανε τὸ κοράσιον, ἀλλὰ καθεύδει, Matt. ix. 24; and the Syr. *d'mec* he slept, died).

Verse 3. Words. The student may here observe that אֱלֹהֵיהֶם is written first without a י after the ל, and afterwards (as usually) with the י, thus אֵלֵיהֶם. It is convenient to say that אֶל and עַל take the *plural* pron.-suff.; but as a matter of fact the י which appears before the suffixes is part of the word itself, as the poetic forms אֵלַי (Job iii. 22)

&c.), עָלַי (Ps. l. 5, &c.), and the Arab. forms distinctly shŏw. נְאֻם is a subst. (of the form of גְּבוּל "boundary") from a verb, which only occurs once, and then followed by נְאֻם as the cognate accusative (Jer. xxiii. 31) וְיִנְאֲמוּ נְאֻם "and say *God saith.*" Such nouns are the same in the absol. and in the constr. state. N.B. the *u* of this word is only וּ written *defectivè*, and is no more a *short* vowel, than is the ֻ of זְבוּלֻן.

וְאָמַרְתָּ אֵלַי. When וְ is prefixed to the perfect tense, 2nd *pers. sing. masc.*, or 1*st sing. com.*, if the accent remains in its proper place (viz. on the second root-letter) the perfect retains its ordinary meaning; if, however, the verb is to have the force of a future, subjunctive, imperative, &c. the accent[1] is (as a rule) thrown on the last syllable, e.g. (Deut. iv. 30) וְשַׁבְתָּ, (Numb. xiv. 15) וְהָמַתָּה, (Gen. vi. 18) וְהֵקַמְתִּי, (Ps. lxxxix. 24) וְכֹתוֹתִי, (Gen. xvii. 6) וְהִפְרֵתִי. In such a case, if the vowel of the first letter be not supported by a *sh'va*, or *dagesh forte*, that vowel will require *metheg* (Excurs. II. A. 1): thus we have וְאָמַרְתָּ אֲלֵהֶם "therefore say unto them." But there are certain cases in which the accent is not thrown on the last syllable: (1) When such a perfect is immediately followed (*without a distinctive* accent) by the *tone*-syllable of the succeeding word, as (Deut. xiv. 26) וְאָכַלְתָּ שָׁם "and thou shalt eat there." This is in order to avoid the concurrence of two *tone*-syllables. (On the *dagesh* in the שׁ see Excurs. III.): (2) With a *dis*junctive as (Deut. viii. 10) וְאָכַלְתָּ וְשָׂבָעְתָּ "and thou shalt eat and be satisfied": (3) In the *Qal* only of verbs *quiescent* ל״ה and ל״א, thus (2 Kings xxi. 13) וּמָחִיתִי "and I will wipe out," (Gen. xvii. 19) וְקָרָאתָ "and thou shalt call." A Perfect thus changed, as *V'àmartá*[2] is here, into an Imperative has usually

Constructions.

[1] Unless we wish to indicate the kind of accent used, we shall mark the tone-syllable (i.e. the *accentuated* syllable) by a vertical line placed over the consonant bearing the tone-vowel.

[2] In transliteration *metheg* will in future be represented by `, and the tone-accent by ´.

4 Be ye not as your fathers, unto whom the former prophets have cried, saying, Thus saith the LORD of hosts; Turn ye now from your evil ways, and *from* your evil doings: but they did not hear, nor hearken unto me, saith the LORD.

some other verb preceding it. But sometimes, as here, it stands alone, comp. (2 Sam. xiv. 10) הַמְדַבֵּר אֵלֶיךָ וְהֵבֵאתָ אֵלַי "Anyone that saith [ought] unto thee bring him unto me."—*Adōnāy Ç'bā'ōth.* Since neither the NAME *YHVH*, nor its substitute *Adōnāy*, has a constr. form, some Jewish grammarians say that between THE NAME and *Ç'bā'ōth* the word אֱלֹהֵי is to be understood (though not read). Thus the expression means "THE LORD (God of) Hosts."—וְאָשׁוּב אֲלֵיכֶם. The E. V. "and I will turn, &c." is admissible; but it would, perhaps, be better to render the words "that I may return unto you." The ordinary form to express "and I will return" is with the final ה־, e.g. Mal. iii. 7 וְאָשׁוּבָה אֲלֵיכֶם. In speaking of the Hebr. Imperfect, we must always remember that Arabic, which retains distinctive terminations, and their distinctive meanings, more than any Semitic language, has four (or five) forms of the Imperfect: (1) the Indicative ending in *u*, (2) Subj. in *a*, (3) Jussive without final vowel (like the Hebr. and colloquial Arab. Imperf.), (4 and 5) the Energetic in *anna* and *an*. Now, while we maintain that the Hebr. Imperf. in *āh* is often used, merely for the sake of variation of sound, in the same sense as the ordinary Imperf., still it seems to us evident that the final *āh* sometimes represents the *a* of the Arab. Subj. and sometimes the *anna* of the Energetic. But as the case-endings (where found) have in Hebrew (for the most part) lost their distinctive meaning, so too the mood-endings.

Remarks. Though God had declared (Hag. i. 13, ii. 4) that He was "with them," Hag. ii. 14, 17 shows how much need the people still had of repentance.

Verse 4. Words. הָרִאשֹׁנִים. Baer (with Leusden) has the *metheg* incorrectly under the ה (Excurs. II. A. 1). But he places it correctly in vii. 7, 12, viii. 11, &c.—וּמַעֲלִילֵיכֶם with the note יתיר ׳, which means that the ׳ between ל and ל is superfluous. In such a case the vowels given above are to be read with the consonants which

the note declares are to be read. Thus here we are to read וּמַעַלְלֵיכֶם. Since there is not, elsewhere, such a word as מַעֲלִיל, while the word מַעֲלָל (in the plur. form only) is very common, it is natural that the traditional reading should be וּמַעַלְלֵיכֶם. But, there is a way in which the letters as they stand ומעליכם *might* be read, and that is וּמֵעֲלִילֵיכֶם; the objection, however, to this reading is that there is no *known* plur. עֲלִילִים, the plur. of עֲלִילָה (*work*) being always עֲלִילוֹת. But, there is yet another difference of reading, viz. that, while the Western Jews read ומעל(י)ליכם, the Oriental Jews read וּמִמַּעַל(י)לֵיכֶם (but the *Codex Petropolitanus*, A.D. 916, inferior in age only to the Camb. MS. *Mm.* 5. 27, A.D. 856, and that only with respect to the consonants, while it has the Oriental reading in the *margin* marked as the "*correct reading*," has in its *text* the Western variant). The Oriental may be the correct reading, but the prefixed מ is quite unnecessary, as it might well be supplied from the preceding מִדַּרְכֵיכֶם, as (Hag. i. 10) מִ may be supplied before יְבוּלָהּ from the מִטָּל which precedes; compare Zech. xiv. 10. But, on the whole, it appears that וּמַעַלְלֵיכֶם is a reading which cannot be improved on, the prefix מ being naturally understood after מִדַּרְכֵיכֶם, and the more easily omitted since the word already begins with a מ.

Constructions.

The student need hardly be reminded that since מדרכיכם is *defined* by the pron. suff. (כם) the adjective which follows it (being simply an epithet) takes the definite article. When on the contrary the article is omitted the adj. becomes a tertiary predicate, thus Hag. i. 4 should be rendered "Is it time for you, *you* [I say], to dwell in your houses ceiled as they are (בבתיכם ספונים), while this House is in ruins?"

LXX.

οἱ προφῆται ἔμπροσθεν is a very free rendering of the Hebr. It ought to have been rather οἱ ἔμπροσθεν προφῆται, or οἱ πρότεροι προφῆται.—מעללים is generally rendered correctly (as here) by ἐπιτηδεύματα (comp. i. 6, Hos. ix. 15, xi. 3, Mich. iii. 4, vii. 13).—עלילות is also similarly rendered in Zeph. iii. 4 (but in v. 7 by ἐπιφυλλίς). But in Hos. iv. 9, v. 4, vii. 2 διαβούλια is given as the equivalent of מעללים.

5 Your fathers, where *are* they? and the prophets, do they live for ever?
6 But my words and my statutes, which I commanded my servants the prophets, did they not take hold of your fathers? and they returned and said, Like as the LORD of hosts thought to do unto us, according to our ways, and according to our doings, so hath he dealt with us.

Verse 5. Words.

אַיֵּה-הֵם. This appears to us an instance of a slight loss of purity in the Hebr. of the Post-Captivity. Elsewhere we find אַיִם for "where are they?" and nowhere, except in Job xv. 23 (where there is nothing at all following the word) do we find אַיֵּה except followed by a suff. or subst. The other extant Biblical forms with a suffix are: אַיֶּכָּה "where art thou?" (Gen. iii. 9), and אַיּוֹ "where is he?" (Job xx. 7, &c.), or "where is," with a noun following (2 Kings xix. 13, Mich. vii. 10). On the *ga'yā* under the ה of הֲלָעוֹלָם and the י of יִחְיוּ see Excurs. II. B. 2, and A. 7. In any but very incorrect editions there is also *sillūq* placed under the *second yūd*, thus: יִחְיוּ (compare תִּהְיוּ at the beginning of ver. 4). *Yich'yū* is the real Imperfect "did they keep on living?" comp. (1 Sam. xxii. 12) הֲלֹא לָזֶה יְעַנֶּנּוּ "did not they keep praising this man?"

Versions.

Both LXX. and Syr. have (according to the interpunctuation) "Your fathers, where are they and the prophets? Will they live for ever?" But there is no reason why the interpunctuation should not be rejected, and both read "Your fathers, where are they? And the prophets, will they live for ever?" The order of the Hebr. words, apart from interpunctuation, shows that this is the collocation intended.

Remarks.

Rābh[1] (who brought the Mishnah and other traditions into Babylon, and was in a manner the founder of the Talmud Babli) interprets this verse as containing a saying of the Prophet which is objected to by the people. The prophet says "Your fathers, where are they?" The people answer "It is true enough that our fathers are dead—but are the prophets any more alive than they?" To which the Prophet replies "The prophets, indeed, are dead—but their words have come to pass" (T. B. *Synhédrim* 105 *a*). This is the only interpretation, which seems to us to give good sense, and it is certainly in accordance with the controversial, not to say colloquial, style of the Post-captivity Prophets. We are glad to see that Keil has adopted this interpretation. Another view of the matter is that Zechariah's words are equivalent to this: The light of prophecy is dying out: while ye have the light, walk as children of the light. But to us it appears, that to put the words "Do (or did) the prophets *live for* ever?" into the mouth of Zechariah, is to destroy utterly his argument.

[1] Contemporary with Artaban IV. king of Persia, who died A.D. 226.

"But (אַךְ) [in spite of what you say]." The word אַךְ when used as an affirmative particle denotes the result of some mental process, sometimes incorrect (as in Gen. xliv. 28, Ps. lxxiii. 13), sometimes correct (as in Ps. lxxiii. 1).—הִשִּׂיג is of course the Hif. of נָשַׂג, and must not be confounded with a verb, parts of which have the same pronunciation, viz. סוּג, Hif. הַסִּיג (תַּסִּיג Mich. vi. 14, as though from נָסַג which actually occurs in Is. lix. 13, comp. יִסַּג Mich. ii. 6) "to remove," Nif. יִסָּגוּ אָחוֹר (Ps. xxxv. 4) "let them start back." Sometimes the former verb is construed with ל (as in Lev. v. 11), or is even used absolutely as (Lev. xxv. 47) וכי תַשִּׂיג יד גר "and if the hand of a stranger acquire (wealth)." Verse 6. Words.

After the words τὰ νόμιμά μου they introduce δέχεσθε: perhaps they dittographed the word חֻקַּי, and read חֻקַּי קְחוּ. After ἐντέλλομαι they introduce ἐν πνεύματί μου, which they borrowed from vii. 12. οἳ κατελάβοσαν may be a corruption of οὐ κατ., comp. Lam. i. 12, where they have οἱ πρὸς ὑμᾶς for לוֹא אֲלֵיכֶם; or, they may have read הַלוֹא as *hēllū*, and thought that it was equivalent to the Aram. אֲלוּ = Hebr. אֵלֶּה: the former supposition is, perhaps, the more probable. For *vayyāshūbhū* they give καὶ ἀπεκρίθησαν, reading *vayyāshībhū*, and understanding it in the uncommon biblical (without an acc. of the thing answered) but later Hebr. sense of replying, comp. Syr. *pannī*, and Arab. *radda*. LXX.

The Prophet quotes an historical case (from Jeremiah) in proof of what he says; עשה י״י אשר זמם (Lam. ii. 17). The first prophecy ends here. Remarks.

THE VISION OF THE HORSEMAN AMONG THE MYRTLES (vv. 7—17).

There are two expressions in Hebr. for the numeral *eleven*, viz., אַחַד עָשָׂר (masc.), אַחַת עֶשְׂרֵה (fem.); and עַשְׁתֵּי עָשָׂר (masc.), עַשְׁתֵּי עֶשְׂרֵה. In Assyrian the numeral *one* in the *masc.* is expressed by *istin* (עִשְׁתִּן): the Hebr. seems to have retained this old numeral in the second form of the compound numeral *eleven* (comp. ἕν-δεκα, &c.) *in the fem. as well as in the masc.* "Sebat": the names of the months as found in the books of Zech., Esth., and Neh., are most of them of Assyrio-Babylonian origin: they are in use among the Jews to this day. The following is a table of the months: Verse 7. Words.

No. of Month.	Old Hebrew Name.	Assyrio-Babylonian.	Later Hebrew.	No. of days in an ordinary year.	Corresponding to our
1.	חֹדֶשׁ הָאָבִיב (Ex. xiii. 4—Deut. xvi. 1).	Ni-śa-an-nu.	נִיסָן (Neh. ii. 1, Esth. iii. 7).	30.	March—April.
2.	זִו (1 Kings vi. 1, 37).	Ai-ru.	אִיָּר (Non-biblical).	29.	April—May.
3.	No name occurs.	Śi-va-nu.	סִיוָן (Esth. viii. 9).	30.	May—June.
4.	,,	Dhu-mu-zu.	תַּמּוּז (Non-biblical as the name of a month, but see Ezek. viii. 14, which seems, however, to refer to the sixth month, see ver. 1).	29.	June—July.
5.	,,	A-bu.	אָב (Non-biblical).	30.	July—August.
6.	,,	U-lu-lu.	אֱלוּל (Neh. vi. 15).	29.	August—Sept.
7.	יֶרַח הָאֵתָנִים (1 Kings viii. 2).	Taś-ri-tu.	תִּשְׁרִי (Non-biblical).	30.	Sept.—Oct.
8.	בּוּל (1 Kings vi. 38).	"The eighth month."	מַרְחֶשְׁוָן (Rt. רחשׁ cogn. in sense to בול).	29.	Oct.—Nov.
9.	No name occurs.	Ki-si-li-vu.	כִּסְלֵו (Neh. i. 1, Zech. vii. 1).	30.	Nov.—Dec.
10.	,,	Ṭi-bi-tuv.	טֵבֵת (Esth. ii. 16).	29.	Dec.—Jan.
11.	,,	Sa-ba-tu.	שְׁבָט (Zech. i. 7).	30.	Jan.—Feb.
12.	,,	Ad-da-ru.	אֲדָר (Esth. iii. 7).	29.	Feb.—March.
13 (intercalary).	,,	"The month after Addaru."	וַאֲדָר (Non-biblical).	30.	

It will be observed that in an ordinary year the months consist alternately of 30 and 29 days. A month containing 30 days is called מָלֵא "full," one containing 29 days is called חָסֵר "defective."

7 Upon the four and twentieth day of the eleventh month, which *is* the month Sebat, in the second year of Darius, came the word of the LORD unto Zechariah, the son of Berechiah, the son of Iddo the prophet, saying,

8 I saw by night, and behold a man riding upon a red horse, and he stood among the myrtle trees that *were* in the bottom; and behind him *were there* red horses, speckled, and white.

The name "*Iddō*" is here (as in Ezr. v. 1, vi. 14, Neh. xii. 4, 16) spelt with a final א; but in i. 1 and in Chronicles it is without the final א.

In mentioning the months, if the numeral required have an *ordinal* form, that form is used as (i. 1) בחדש השמיני; but, if the numeral be higher than ten it has no ordinal form, and therefore there is no choice but to use the cardinal: hence we get עַשְׁתֵּי־עָשָׂר חֹדֶשׁ "the eleventh month." (On the *metheg* see Excurs. II. A. 1.) Constructions.

לַיְלָה has the accent on the penultimate because it is a *masc.* nom. (לַיִל and לֵיל) with an additional final ה. But all *fem.* nouns (subst., adj., and part.) which end in ה have the acc. on the *last* syll.[1]: thus נַחֲלָה is a *fem.* noun meaning inheritance, but נַחַל (Ps. cxxiv. 4) is a *masc.* noun = נַחַל "a valley." The additional ה is a remnant of the ending of the accusative case, though in many instances the force of the case is lost, and לַיְלָה is simply the nominative. The Semitic case-endings were Nom. *um*, Oblique *im*, Acc. *am*, in Arab. they are still *un*, *in*, *an*, and after the def. article simply *u*, *i*, *a*. In Hebr. traces of these cases are found, e.g. of Nom. in *o* as the final ו of חַיְתוֹ (Gen. i. 24), בְּנוֹ (Numb. xxiv. 3): the Oblique is *i*, as the final י of דברתי and מלכי־ (Ps. cx. 4), and of בני (Gen. xlix. 11), &c.: the Acc. in *ôm* used adverbially as פִּתְאֹם "suddenly," or in *âm* as חִנָּם "in vain," רֵיקָם, &c.: or in *âh* as לַיְלָה "by night" (Ps. i. 2), and in the final ה denoting "motion to" as נַחֲלָה מ' "to the river of Egypt" (Numb. xxxiv. 5). The nom. and oblique case terminations have quite lost their force, it is only the accusatival ending which has (and that in Verse 8. Words.

[1] Such fem. forms as ישׁוּעָתָה (Ps. iii. 3) have the *additional* ה.

the majority of cases) retained its force.—The word הֲדַס (Is. xli. 19, lv. 13, Neh. viii. 15) "a myrtle," by the absorption of the *d* and the change of ה into א, becomes in Talmudic (Traditional Pronunciation) *assā*, in Aram. *āsā*, and in Arab. *ās.*—מְצֻלָּה has the *sīmān rāpheh* (see Excurs. IV.) over the ל, to show that the ל is not to be doubled after the *qibbuç* (see on verse 13), and that it is therefore from the Root צוּל, and means "depth," "hollow"; and not from Root צָלַל, and meaning "shady place." The *qibbuç* (ֻ) is only *shūriq* (וּ) written defectively (compare note on נְאֻם in verse 3).—אֲדֻמִּים (plur. of אָדֹם). Observe the *dagesh* in third root-letter, similarly in the next word, and in עֲרֻמִּים "naked" (Gen. ii. 25), only that there the *shūriq* is anomalously written instead of *qibbuç* before *dagesh forte.*—שְׂרֻקִּים. It is impossible to speak with any certainty about this word, as it does not occur elsewhere as an adj. of colour. There is, however, a Persian word *surch* "red," "dun," used of the hair of camels (שֹׂרֵחַ, Zend *çukhra*, Sanscrit *çukhrá* "red," "bright"), which the Prophet *might* have brought from Persia, only that (if Justi be correct) the form of the word in Persian must at that time have been *thukhra.* Again, there is an Arabic word with the ר and ק transposed שְׂקַר, from which comes the adj. *ashqar* "red," used of men or horses, with which most commentators are inclined to identify our word. But, we cannot with some connect it with Talmudic סָרַק, שָׂרַק and שירקון "red paint" or "rouge," because that is probably the Greek *συρικόν.* While, however, שרק does not occur elsewhere in Bibl.-Hebr. as an adj. of colour, it does occur, viz. in (Is. xvi. 8) שְׂרוּקָיו (another instance of *dagesh forte* after *shūriq*), as "its [the vine's] branches" or "clusters." Comp. שֹׂרֵק (Is. v. 2, Jer. ii. 21), and שֹׂרֵקָה (Gen. xlix. 11), a choice kind of vine, which Abu-l-Walīd (*Hebr.-Arab. Dict.* ed. Neubauer, col. 751) calls *sherīq*, and says that it is the choicest kind grown in Syria. Also שְׂרִיקוֹת "combs" is used with reference to working "flax" (Is. xix. 9).

לַיְלָה would mean "by night," but הַלַּיְלָה (comp. הַיּוֹם "to-day") means properly "to-night" (Gen. xix. 5, 34, xxx. 15), and here "on this night" (the night of the 24th) is equivalent to בַּלַּיְלָה הַזֶּה (Ex. xii. 12). For, though it is true that the Jews count from the evening, so that the evening of the 24th is regarded as

Constructions.

9 Then said I, O my lord, what *are* these? And the angel that talked with me said unto me, I will shew thee what these *be*.
10 And the man that stood among the myrtle trees answered and said, These *are they* whom the LORD hath sent to walk to and fro through the earth.

the 25th, yet, when a particular day is mentioned, and then such an expression occurs as "in the evening," &c. (Ex. xii. 18), it denotes the evening of that day.—בְּמִצֻלָה "in a certain hollow": the article is used in the (practically) *indefinite* sense, as in הַפְּלִיט "a certain fugitive" (Gen. xiv. 13), see my *Fragment of T. B. P'sachim*, p. 94, note 36.

Hallây'lāh, τὴν νύκτα. Bên hà'dassim 'sher bamm'çulâh, ἀναμέσον τῶν ὀρέων τῶν κατασκιῶν. For הַהֲדַסִּים they seem to have read הַהָרִים, a plur. of הָר "mountain," which occurs often in the constr. (e.g. Ps. l. 10), and also with suffixes (e.g. Deut. viii. 9). Some have supposed that they may have read הֲדָרִים, which they translate ὄρη in Is. xlv. 2. Either solution supposes ר to have been read for ם. Others have suggested that the LXX. merely translated conjecturally, and imagined that "mountains" must be the meaning here, because of the mention of "the two mountains" in vi. 1. For the colours of the horses we have (1) *'dummîm πυρροί*; (2) *s'ruqqîm ψαροὶ* "starling-grey" *καὶ ποικίλοι*; (3) *l'bhānîm λευκοί*. In chap. vi. they are as follows: (1) as here, both in Hebr. and LXX.; (2) *sh'chōrîm* "black" LXX. *μέλανες*; (3) as here, both in Hebr. and LXX.; and then there is (4) בְּרֻדִּים אֲמֻצִּים LXX. *ποικίλοι ψαροί*. Whence it would appear that the LXX., being unable to understand *s'ruqqim*, rendered it *ψαροὶ καὶ ποικίλοι* in order to give *four* colours as in chap. vi. We may note here that the colours in Rev. vi. are λευκὸς (*lābhān*); πυρρὸς (*ādōm*); μέλας (*shāchōr*); and χλωρὸς "pale" (the equivalent, probably, of *bārōd*). For *hàh'dassîm* Aq. and Symm. give correctly *τῶν μυρσινεώνων*.

LXX., etc.

Strong *Vâv* with the Imperfect has the power of drawing back the accent from the ultimate to the penultimate, when no quiescent *sh'va* or *dagesh forte* intervenes between the two syllables. Consequently (since we cannot have a long vowel in a closed syllable) the last vowel must be shortened. Thus יֹאמַר becomes וַיֹּאמֶר. But in the case of a pausal accent it remains in its original place, thus: וַיֹּאמֶר (ver. 10)[1]. In the 1st pers. sing. the accent is not

Verse 9. Words.

[1] See further in notes on ch. v. 5.

11 And they answered the angel of the LORD that stood among the myrtle trees, and said, We have walked to and fro through the earth, and, behold, all the earth sitteth still, and is at rest.

drawn back, even when not in pause: thus we have וְאֵלֵךְ פְּרָתָה (Jer. xiii. 7), but the verbs quiescent ל״ה are an exception[1], e.g. the form וְאֵרֵא (ii. 1), and וְאֵעַן (iv. 4); so וְאֵפֶן, וְאֵעַל, and וְאֵעַשׂ.—דַּבֵּר, the pres. partic. is the only part of the Qal of this verb that is commonly used in the sense of "speaking" (but we find the past partic. דָּבֵר in Prov. xxv. 11, and the infin. with suff. דָּבְרָךְ Ps. li. 6).—אראך happens never to occur except with a disjunctive accent, therefore it is always אֶרְאֶךָּ (Gen. xii. 1, Judg. iv. 22) with *segōl* under the second א, and *dagesh forte* in the ך. The pausal form of the suffix when it is *possessive* (not *objective*) is ךָ without *dagesh*: thus צִדְקָךְ "thy righteousness" (Job viii. 6). Out of pause such a verb would take simply ךְ as אֶעֱשֶׂךְ (Gen. xii. 2).—On the *metheg* of *l^ehìthhallĕc* see Excurs. II. B. 4.

Constructions.

Haddōbhĕr bî (LXX. ὁ λαλῶν ἐν ἐμοί). The verb *dibbĕr* is found generally construed with אֶל, לְ, or עִם of the person spoken to. But, in the case of God's speaking by revelation, the preposition בְּ is often used, perhaps on account of the subjective nature of revelation (comp. Numb. xii. 6, 8, Jer. xxxi. 30, Hab. ii. 1). *Māh-hēmmāh ĕlleh*, the pronoun הֵמָּה discharges the office of the verb "are": "*I* [emphatic] will show thee what these *are*" (LXX. τί ἐστι ταῦτα). But above the emphasis is on *these*: *māh-ĕlleh* "what (are) these?" (LXX. τί οὗτοι). Observe the same constructions in iv. 4 and 5; and comp. Ps. xxiv. 8 and 10.

Verse 11. Words.

On the first *metheg* on *Vàyyà^{ʻa}nu* see Excurs. II. B. 3.—*Hā'ĭsh hà'ōmĕd*, "the man who was standing," i.e. who has already been mentioned as standing, and therefore, necessarily, to be identified with the man "riding on a bay horse" of verse 8, and also, doubtless, with "The Angel of the LORD" of ver. 11.—*Yōshébheth v'shōqāteth* is, hardly, a hendiadys for "dwelling at ease" (יושבת לבטח

[1] See further in notes on iv. 4.

12 Then the angel of the LORD answered and said, O LORD of hosts, how long wilt thou not have mercy on Jerusalem and on the cities of Judah, against which thou hast had indignation these three-score and ten years?

13 And the LORD answered the angel that talked with me *with* good words *and* comfortable words.

Judg. xviii. 7), since יָשַׁב sometimes (as in Mich. v. 3) has that meaning when standing alone; but, rather, יִשְׁבַת means "dwelling at ease," and וְשַׁקְטַת "and that, in a state of insolent assumption of security" (comp. יִשְׁבַת וְשַׁלְוָה vii. 7, and וְשַׁקְטָה וְשַׁלְוָה 1 Chron. vi. 40). LXX. for *Yōshébheth* has κατοικεῖται, as in ii. 5 (Hebr. 9) κατοικηθήσεται (correctly there) for *Tēshébh*.

Since the NAME *YHVH* cannot take the article, and the article cannot be put before a noun in construct., it might have been difficult to say whether מַלְאַךְ יי meant "*an* angel of the LORD," or "*the* Angel of the LORD." But, considering that *eth* is prefixed (which is, as a rule, the case only with defined nouns), and the participle *há'ōméd* occurs afterwards (with the *def. article*), and that *Mal'ak Adōnáy* occurs so frequently to denote a particular Angel, it must needs be so here. He is, of course, to be identified with "the man" of verses 8, 10. For, had he been a fresh person introduced here, the construction in the next clause must have been וְגַם הוּא עֹמֵד. Constructions.

רִחַם "he pitied" is *usually* construed (as here) with a direct object, or absolutely (as Jer. xxi. 7). But sometimes (e. g. Ps. ciii. 13) with עַל. The construction of זָעַם is exactly similar (the only passage in which it is construed with עַל is Dan. xi. 30). זֶה שִׁבְעִים שָׁנָה, this is just the construction in the English: "this seventy years," compare vii. 3, and זֶה פְּעָמִים "this twice" (Gen. xxvii. 36). Verse 12. Constructions.

Zā'ámtāh ὑπερεῖδες, translating euphemistically. For *zéh-shibh'ím shānáh* τοῦτο ἑβδομηκοστὸν ἔτος. LXX.

נִחַמִּים (as in Is. lvii. 18, ed. Baer). The *sīmán rāphéh* over the מ denotes (as in מִצְלָה ver. 8) that the letter is not doubled, and that the *qibbuç* is only a *shūriq* written short (see Excurs. IV.). So, the word is the same as that which occurs (with suffix) in Hos. xi. 8 נִחֻמַי. It is a pi'elistic *substantive* (not an ad- Verse 13. Words.

14 So the angel that communed with me said unto me, Cry thou, saying, Thus saith the LORD of hosts; I am jealous for Jerusalem and for Zion with a great jealousy. 15 And I am very sore displeased

jective) of the form of שְׁמָרִים "special observance" (Ex. xii. 42); on the *metheg* see Excurs. II. A. 1. Another form of substantive also from the Pi'el of the same verb, and having a meaning similar to that of נִחֲמִים, is תַּנְחוּמִים. These nouns (here mentioned) are used in the plural for the sake of strengthening their meaning.

דברים נחמים. Had *nìchumím* been an adjective agreeing with *d*ᵉ*bhārîm* there would have been no need to place a *conjunctive* accent on דברים (as there is in the preceding clause); for, see the first words of the chapter בְּחֹדֶשׁ הַשְּׁמִינִי, where *hashsh*ᵉ*mīní* agrees with *chódesh*, and yet חדש is furnished with a disjunctive accent *pashtā* (which is always placed on the last *letter* of the word: while, if the tone-syllable be the penultimate, an additional accent of the same form is placed on the consonant which bears the vowel of that syllable). But *nìchumím* is, as we have said, a substantive: we must therefore either take it as in apposition with *d*ᵉ*bhārîm*, meaning "words [viz.] comfort," or understand דברים נחמים as standing for נחמים [דברי] דברים "words [viz. words of] comfort," like הארון הברית (Josh. iii. 14), which may be taken as equivalent to הברית [אֲרוֹן] הארון "the ark [viz. ark of] the covenant." But see note on iv. 7.—By LXX. *Nìchumím* is rendered as an adj. παρακλητικούς.

Constructions and interpunctuation.

קִנֵּאתִי is the perfect used to denote the immediate past, the action being continued in the present: it is best translated by the English present[1]. "Thus saith the LORD" in this verse is the same use of the tense. This verb קנא when construed with ל (as here, Numb. xxv. 13, &c.) denotes "to be jealous, or zealous, *for*," but with the acc. (Numb. v. 14), or ב (Gen. xxx. 1), "to be jealous *against*." On *qin'āh g*ᵉ*dōlāh* compare note on ver. 2.

Verse 14. Words and constructions.

The adj. שַׁאֲנָן is of the same form as רַעֲנָן "green" (which latter has no fem. or plur. in use). The doubling of the last letter, substituting a *pathach* followed by *dagesh forte* for *qāmāç*, before the plur. termination occurs also in such forms as the

Verse 15. Words.

[1] Driver (*Hebrew Tenses* § 10) compares, rightly, the so-called "aorist of immediate past" in Greek, as ἐδεξάμην "I welcome."

with the heathen *that are* at ease: for I was but a little displeased, | and they helped forward the affliction.

following; מַטְעֲמִים (Gen. xxvii. 4), מַטְעַמּוֹת (Prov. xxiii. 3, 6); compare also גָּמָל plur. גְּמַלִּים, קָטָן plur. קְטַנִּים &c., and our note on *ᵃdummīm* (verse 8). On מְעָט the Massoreth says קמץ בזקף, i.e. the *pathach* of the word is turned into *qāmāç*, although the disjunctive accent on the syllable (viz. *zāqēf*) is not strong enough to have such an effect in most cases.

ᴬni qōçéf is the Present Tense. It seems to be used here, in preference to the Perfect (compare *qinnethi* ver. 14), because the very word קצפתי is required in the second section of the verse to be used as an actual Perfect, and it would have been extremely awkward to use the same tense of the same verb in two different ways in the same verse.—*ᴬshêr* means here "for," "because" (= יַעַן אֲשֶׁר or יַעַן כִּי), comp. Gen. xxx. 18, xxxiv. 13, 27, &c.—*Vᵉhémmāh* "and *they*" is emphatic; but not the *ᵃni* above (except in so far as there is a contrast between "I" and "they") because the pronoun is, as a rule, required with the participle, when it represents the Pres. Tense; for a case in which the pronoun of the First Person is supplied with a partic. from a verb in the First Person, which comes in the next verse, see chap. ix. ver. 12.—עזרו לרעה. Some would render this "helped the evil," after the analogy of such passages as לַעְזֹר לַהֲדַדְעֶזֶר "to help Hadadezer" (2 Sam. viii. 5). But it seems better to understand לרעה (as in Jer. xliv. 11) in the sense of "for evil," the prefix ל being used as it is after *'àzrú* in 2 Chron. xx. 23, עָזְרוּ אִישׁ בְּרֵעֵהוּ לְמַשְׁחִית "they helped, each against other, for destruction," i.e. "they helped to destroy each other." In this example the verb עזר is construed with ב "against," and the substantive with ל is merely complementary. The verb, here, we take as used absolutely, as in Is. xxx. 7, "And as for Egypt, utterly in vain, do they help." So that we should render והמה עזרו לרעה "But *they* helped for evil," meaning "And they cooperated [with me, *but*] for evil."

Constructions.

16 Therefore thus saith the LORD; I am returned to Jerusalem with mercies: my house shall be built in it, saith the LORD of hosts, and a line shall be stretched forth upon Jerusalem.

17 Cry yet, saying, Thus saith the LORD of hosts; My cities through prosperity shall yet be spread abroad; and the LORD shall yet comfort Zion, and shall yet choose Jerusalem.

LXX. הַשְׁאֲנַנִּים τὰ συνεπιτιθέμενα. The נן seems to have been read as ת, so that they read הַשְׁאֲתִים, partic. of שִׁית; comp. the form קָאֵם 3rd perf. (Hos. x. 14). For this meaning of *shîth* comp. (Ps. iii. 7) אֲשֶׁר סָבִיב שָׁתוּ עָלָי. For עָזְרוֹ they give συνεπέθεντο. The עָז written close together might give שׁ, and ר seems to have been read as ת, giving שָׁתוּ.

Verse 16. Words. Observe that יְרוּשָׁלַ֫ם (except in Jer. xxvi. 18, Esth. ii. 6, 1 Chr. iii. 5, 2 Chr. xxv. 1, xxxii. 9) is always spelt defectively, i. e. without *yūd* in the last syllable.—On the accent of יִבָּנֶה, and the *dagesh* in בֵּה, see Excurs. III. The *K'thīb* קוה (which form occurs only as *k'thīb*, and that only again in 1 Kings vii. 23, Jer. xxxi. 39) must be read קָוֶה, after the analogy of קָצֶה (Gen. xix. 4). The *K'rē* is קָו (or, rather, קַו, ed. Baer); comp. צו. Either word would mean "a line."

Constructions. *Shábhtī* should be rendered "I am returned," as the Present complete, rather than as the Prophetic Perfect "I will return" (which *grammatically* would be equally admissible).

Verse 17. Words. תִּפּוֹצֶ֫נָה stands for תְּפוּצֶ֫ינָה; Baer correctly edits it תְּפוּצֶ֫נָה with the *sīmán rāphéh* over the נ, as he does also תְּהִימֶ֫נָּה (Mich. ii. 12); see Excurs. IV. In chap. xiii. 7 the same word is used of "being scattered," in a bad sense, and such is the ordinary use of the verb. But in Gen. x. 18 the Niph. (it is exactly equivalent to the Qal in this verb) is used of "being spread," not in a bad sense. And so the Qal is, undoubtedly, used here. The corresponding Arab. *fāḍa yafīḍu* means "to be abundant," in which sense פָּרִיץ is, however, the common word in Hebr. See note on ii. 10.—The מִן of מִטּוֹב denotes "on account of," as in מֵרֹב "on account of the multitude of" (ii. 8). LXX. has ἔτι διαχυθήσονται...ἐν ἀγαθοῖς.

נָחַם (Qal *Nāqám* unused) may, as far as grammatical form is concerned, be either the Perf. Niphal or Pi'el. But the Niph. means "to pity," and is construed with אֶל, עַל, or לְ, or מִן (see Dictionaries); while in the Pi'el it means "to comfort," and is construed with the direct object as in Gen. l. 21, Job ii. 11, and here (and sometimes with a complementary עַל or מִן of the thing *concerning which* the comfort is given, as in Is. xxii. 4, Gen. v. 29).— בָּחַר "to choose" is (normally) construed with בְּ of the thing chosen. Constructions.

Except *'od* for ἔτι there is nothing in the Hebr. to correspond with the words καὶ εἶπε πρὸς μὲ ὁ ἄγγελος ὁ λαλῶν ἐν ἐμοὶ ἔτι. The translators seem to have borrowed the words from ver. 14 (such is the common practice of the LXX., comp. p. 9). LXX.

Remarks. Verses 8—17.

Between the first revelation to Zechariah (i. 1—6), and the series of visions, &c. contained in Zech. i. 7—vi. 15, Haggai had received the revelations of Hag. ii. 10—23. Therein God had foretold "I will shake the heavens, and the earth: and I will overthrow the throne of kingdoms, &c." The people were, no doubt, in eager expectation, waiting for this promised overthrow of their enemies. The object of this vision was to assure the prophet (and through him the people) that, though this overthrow had not yet commenced, God's eyes were open, and He was (as it were) sending forth His angel-scouts to reconnoitre, and that, consequently, He was preparing to perform His word. From the grammatical considerations mentioned above it is certain that "the man who stood among the myrtles," and "the Angel of the LORD" are identical. We need not, therefore, enter into the controversies, which have arisen on the subject. With regard to the colours of the horses, since "bay" is first mentioned, it is hardly probable that *s'ruqqim* means another shade of "red." I should, therefore, either render it conjecturally "starling-grey," following the LXX., or suggest that it is a corruption of *s'chōrim*, "black." Since the angel-interpreter gives us no clue to any symbolical meaning of the colours, and therefore all interpretations of this kind must needs be merely conjectural, it seems best to suppose that these colours were mentioned, as those most commonly found among horses, for the purpose of making the picture more realistic (or, because they so appeared to the prophet in the vision). The variety of the opinions of those, who attach symbolical meanings to the colours, is in itself sufficient to show how little dependence can be placed on such interpretations. The following are specimens of such interpretation, (1) that of KEIL: The riders on *red* horses are to cause war and bloodshed, those on *pale-grey* (*s'ruqqin*) to cause hunger, famine and pestilence, those on *white* go to conquest. But this explanation takes no account of the single horseman on the red (bay) horse. Moreover victory implies bloodshed, as much as does war, so that there is no practical distinction made between the *red* and the *white* horses. (2) EWALD deprives "the man standing among the myrtles" of his horse, then he renders the colours of the horses *bright-red, brown, grey*, and supplies *dark-red* (from his interpretation of vi. 3). Having thus arranged the colours to his fancy, he compares this vision with that of the chariots in chap. vi., and sees in the

colours the mission of the riders to the four quarters of heaven. The *red* denotes the East, the *brown* (=black of chap. vi.) the North, the *grey* (i.e. *lābhān*) the West, the *dark red* the South! (3) VITRINGA interprets the three colours as follows: *red* times of war, *varicoloured* times of varying distress and prosperity, *white* times of complete prosperity, which were sent on the Jewish people. (4) KLIEFOTH considers the colours to denote the different lands in which the riders discharge their mission, viz. Babylon, Medo-Persia, and the Græco-Macedonian empire. (5) RABBI MOSHEH ALSHEKH, the cabbalist, interprets *red* of the company of Gabriel which inclines to Strict Justice, *s'ruqqim* of that of Raphael (who is the angel of *healing* after smiting, that is Justice tempered with Mercy), *white* of that of Michael who inclines to Free Grace. But enough has surely been said to show the futility of such methods of interpretation. We will only add that, while the author of the Revelation undoubtedly borrows the idea of the different coloured horses from Zech. and gives them such meanings as suit his purpose, it would be most uncritical to interpret Zechariah by means of the book of Revelation. The mystical interpretation of the words *myrtles* and *the hollow* are equally fantastic. By some the myrtles are said to represent the Pious, by others the Theocracy, or the Land of Judah; and *the hollow* is said to symbolize Babylon, or the Degradation into which the Theocracy, or Judah, had fallen. But what need of such far-fetched ideas? A hollow place where there would be water, and shade of trees, is, of course, a most natural place for a troop to be represented as halting at. Whether there was actually such a place near "The Horse-Gate," well known at that time, we cannot say.

(CHAPTER II. in the Hebrew.)

E. V. CHAP. I. 18—21, and CHAP. II.

(Hebr. II. 1) 18 Then lifted I | up mine eyes, and saw, and behold four horns.

SECOND VISION. THE FOUR HORNS AND THE FOUR SMITHS.

Verse 1. Words.

On the form וְאֶרְא see on i. 9. קֶרֶן "a horn," like the name of most things which usually are found in pairs, is ordinarily used in the *dual* instead of the *plural*. In this case there are two forms, viz. קַרְנַיִם (Amos vi. 13, Hab. iii. 4), and קְרָנַיִם (Daniel viii. 3, 6, 20). The construct of both is קַרְנֵי; if from the former the *sh'va* under the ר is quiescent, if from the latter it is moving; but since נ is not a *BeGaDCeFaTh* letter there is no means of discovering which is the case here. The plur. קְרָנוֹת (constr. *qa-r'nōth*) is used only of the *altar*-horns, or (Ezek. xxvii. 25) other *artificial* horns (compare פְּעָמוֹת the artificial feet Ex. xxv. 12, 1 Kings vii. 30); or *figuratively* as in Ps. lxxv. 11, and here.

(Hebr. II. 2) 19 And I said unto the angel that talked with me, What *be* these? And he answered me, These *are* the horns which have scattered Judah, Israel, and Jerusalem.

(Hebr. II. 3) 20 And the LORD shewed me four carpenters.

(Hebr. II. 4) 21 Then said I, What come these to do? And he spake, saying, These *are* the horns which have scattered Judah, so that

---

Verse 2. Words.

זֵרוּ (accentuated, of course, on the last syllable, viz. under the ר) is the Pi'el of זָרָה.

Constructions.

Observe that אֵת is prefixed to *Y'hūdāh* and to *Yisrāēl*, but not to *Y'rūshālāïm*. In Post-captivity language (comp. Mal. ii. 11) "Judah," and Israel-*cum*-Jerusalem, seem to have been an exhaustive expression for "the whole nation." LXX. [i. 19] supplies κύριε from ver. 9.

Verse 3. Words.

חָרָשׁ is a substantive of the form גַּנָּב a thief (not of the form דָּבָר, plur. דְּבָרִים). The *qāmāç* under the *chēth* stands for *pathach* followed by *dagesh forte*, and is therefore immoveable; thus the constr. is חָרַשׁ, as in חָרַשׁ אֶבֶן (Ex. xxviii. 12) "an engraver of precious-stones," חָרַשׁ בַּרְזֶל (Is. xliv. 12) "a worker in iron," חָרַשׁ עֵצִים (ibid. 13) "a carpenter": and the plur. is חָרָשִׁים, constr. חָרְשֵׁי (Is. xlv. 16), with *metheg* under the *chēth*. (Excurs. II. A. 1.)

Remark.

"And the LORD showed me," sometimes, as in iii. 1, it is not said who was the person who showed. Perhaps this verse may afford the correct clue.

Verse 4. Words.

בָּאִים should be without a dagesh in the ב (see Excurs. III.).—לְיַדּוֹת is infin. constr. Pi'el of יָדָה. The verb only occurs once in the Qal, viz. Jer. l. 14, יְרוּ אֵלֶיהָ "shoot ye at her." In the Pi'el it always, elsewhere, means to cast a lot, גּוֹרָל (Joel iv. 3, Obad. 11, Nah. iii. 10), or in the form וַיִּדּוּ־אֶבֶן (for וַיְיַדּוּ) "and they cast a stone (or stones)," in Lam. iii. 53.—לְזָרוֹתָהּ is, of course, the infin. Pi'el of the word זָרוּ (above), with the pron. suff. 3rd fem. objective.

no man did lift up his head: but these are come to fray them, to cast out the horns of the Gentiles, which lifted up *their* horn over the land of Judah to scatter it.

זרו must be taken as an actual Past, and not as a Prophetic Perfect, because the Perf. Tense נשא, in the subordinate clause, thus limits its meaning.—The expressions כְּפִי, לְפִי, עַל פִּי, "in proportion to," are, in any but Post-captivity books, only used with a noun (or pronominal suffix as in Job xxxiii. 6) following. In Lev. xxvii. 8 עַל פִּי אֲשֶׁר תַּשִּׂיג יַד הַנֵּדֶר, "in proportion to *what* (= *that* which) the ability of the vower may be able to compass," is no exception; for, the relative אשר (or the antecedent understood in it) is the noun after עַל פִּי. But in Malachi iii. 9 we do find כְּפִי governing a relative clause כְּפִי אֲשֶׁר אֵינְכֶם שֹׁמְרִים "because that (or since) ye do not keep," like the more modern Hebr. לְפִי ש. Now, כְּפִי in the passage before us is put for בְּפִי אֲשֶׁר (comp. יען and יען אשר, &c.), only not in the sense in which it is used in Malachi, but as meaning "so that," Fr. *de sorte que*, modern Hebr. באופן ש. Thus, in the only two biblical passages in which we have (אשר) כפי as a relative particle it means "*because* that" (introducing the cause), and "*so* that" (the effect).—הַנְּשָׂאִים "which lifted up," not "which do lift up"; since the tense of the participle depends on the context, and it is here already settled by the Perfect נשא.

Constructions.

[i. 21.] After the words τὰ διασκορπίσαντα τὸν Ἰούδα follow καὶ τὸν Ἰσραὴλ κατέξαν, because in ver. 2 (i. 19 LXX.) Israel, as well as Judah, was mentioned.—כפי simply καί.—*L'hăch^{a}rîd ōthām l'yaddóth* τοῦ ὀξῦναι αὐτὰ εἰς χεῖρας αὐτῶν, reading להחריד as להחדיד (as Hiph. of חדר) and taking לְיָדוֹת as לְיֵדוֹת = לְיָדִים! They insert τέσσαρα before κέρατα, and read יהודה as יהוה, Κυρίου.

LXX.

The first vision had revealed to the Prophet, that God was about to fulfil His promise of breaking up the self-complacent security of the Gentile world. The second vision is intended to give him additional assurance, by showing how God had already destroyed some of those, who had in time past scattered His people, and by declaring that He would continue to do so. We have already shown in our note on the expression "so that no man *did* lift up his head," that the scattering of Israel referred to must be that of the past. We must, therefore, at once reject the interpretation, which would make the four horns refer to the Assyrian, Babylonian, Medo-Persian, and Græco-Macedonian

Remarks on ii. 1—4.

(E. V. II. 1, Hebr. II. 5) I lifted up mine eyes again, and looked, and behold a man with a measuring line in his hand.
(Hebr. II. 6) 2 Then said I, Whither goest thou? And he said

Empires, because the latter had not yet come into existence. For the same reason we must, still more emphatically, repudiate the notion that they refer to the four Empires of the prophecies of Daniel, viz. the Babylonian, Medo-Persian, Grecian, and Roman. EWALD, and HITZIG, again have recourse to the four quarters of the heavens, and interpret the horses of Edom and Egypt (S.), Philistines (W.), Moabites and Ammonites (E.), and Syrians, Assyrians, and especially the Chaldeans (N.). But an objection to this view is that the greater number of these nations had no real hand in the dispersion of Israel and Judah. Having disposed of these theories, we have little hesitation in interpreting the *four horses* as symbolizing the *Assyrian, Babylonian, Egyptian,* and *Medo-Persian* Empires. For, though it is true that it was under the patronage of this last-mentioned Empire, that they were carrying on the rebuilding of the Temple, and that it was Cyrus who first passed a decree for the return of the Jews, yet the intervening kings had listened to the accusations of their adversaries, and had decreed the cessation of the work of restoration, and may well be reckoned among the oppressors of the Nation. This vision, therefore, assures the Prophet that, as the horn of the power and hostility of Assyria, Babylonia, and Egypt had been broken, so should that of Persia be cast down, that nothing might be left which could hinder the people from consummating the work of restoration. With regard to the four workmen WRIGHT goes so far as to identify them with *Nebuchadnezzar* who shattered the power of Assyria, *Cyrus* who broke down the pride of Babylon, *Cambyses* who finally subdued Egypt (which had been but humbled by Nebuchadnezzar) and *Alexander the Great* who in his turn levelled the might of Persia in the dust. But KOEHLER supposes that they merely refer to the means in general, whereby God's Providence overthrows the enemies of His people.

THIRD VISION. THE MAN WITH A MEASURING-LINE.

אָנָּה, "whither?" is compounded of אַיִן = אַיִּן "where," and ה (unaccentuated) a remnant of the acc. case-ending denoting "towards" (see above, note on *láy'lah*, i. 8). The נ has the *sīmán rāphéh* (see Excurs. III. and II. A. 5).—לָמֹד is the infin. constr. of מדד "to measure," with ל prefixed. When ל is prefixed to a monosyllabic infin., or to one from פ״י or פ״נ verb (not in construction), it takes *qāmāç*, thus לָדַעַת to know, לָשֶׁבֶת to sit, לָמֹד to measure (but this is *not* the case with the prefixes בְּ and כְּ). As far as form is concerned לָמֹד might be the infin. absol. of למד "to learn."—כמה denotes "how much?" of quantity, length, time, &c., either in the *oratio recta*

Verse 6. Words.

unto me, To measure Jerusalem, to see what *is* the breadth thereof, and what *is* the length thereof.
(Hebr. II. 7) 3 And, behold, the angel that talked with me went forth, and another angel went out to meet him,
(Hebr. II. 8) 4 And said unto

or *obliqua* (as here); or "how much!" i.e. ever so much, or many, as in vii. 3; or (in accordance with the custom, so common in languages, of using a question to imply a negation) it is used (Job xxi. 17) in the sense of "*How often* [how seldom! if ever] is the lamp of the wicked extinguished?"

Verse 7. Words.

All infinitives are nouns substantive. Most of them in Hebrew are of a masc. form, as פָּקֹד, constr. פְּקֹד. But some (especially from verbs פ"י and פ"נ, e.g. יָלַד, and לֶדֶת, and לֵדָה, "to bring forth," שָׁבַת "to sit") are fem. in form: thus לְאַהֲבָה אֶת־שֵׁם יי "to love the name of the LORD" (from אָהַב), וּלְיִרְאָה אֹתוֹ "and to fear Him" (from יָרֵא). And so from קָרָה, "to meet," we have an infin. of a fem. (but always of a *construct*) form, viz. לִקְרַאת יי "to meet the LORD," לִקְרָאתְכֶם "to meet you," לִקְרָאתוֹ (ver. 7) "to meet him"; in which it will be noticed that (1) an א is introduced, as though the root were קרא, (2) the vowel is always thrown back on the ר, and the א is quiescent, thus לִקְרַאת is for לִקְרָאַת (compare מִלַּאכְתּוֹ "his work" for מַלְאַכְתּוֹ), (3) before another noun, or the heavy suffixes כם and כן, the form is קִרַאת, but before the other suff. it is קִרְאַת.

LXX.

[ii. 3.] ὁ ἄγγελος ὁ λαλῶν ἐν ἐμοὶ εἱστήκει, either reading נִצָּב for יֹצֵא, or giving what they conceived to be the general meaning.

Verse 8. Words and constructions.

The *u* of רִין is long, it is merely *shūriq* written *defectivè*, so too the *u* of וְנִסְּחוּ (ver. 10); see note on i. 3. נער denotes a male, from infancy (as Moses in the ark of bulrushes, Ex. ii. 6) to the prime of life (as Isaac, when his father was about to sacrifice him at the age of thirty, Gen. xxii. 5—15).—The full form of הַלְלָה is

him, Run, speak to this young man, saying, Jerusalem shall be inhabited *as* towns without walls for the multitude of men and cattle therein:

(Hebr. II. 9) 5 For I, saith the LORD, will be unto her a wall of fire round about, and will be the glory in the midst of her.

הַלָּזֶה, which latter is always masculine, while the former is used once as fem. (2 Kings iv. 25). A fem. form הַלָּזוּ occurs once (Ezk. xxxvi. 35). The word הלזה is compounded of the def. article הַ, an intensive demonstrative element לָ, and the ordinary demonstrative pronoun זֶה, thus *ha-llā-zeh* exactly corresponds with the Arabic *al-la-dhī*, which, from being originally a demonstrative, has passed into a relative pronoun "who," "which"; comp. Engl. "that," Germ. "der, die, das."—פְּרָזוֹת "plains," then "unwalled-towns," "suburbs" (comp. Arab. *farz*, "a plain"). The word may be taken as used adverbially, or as the accusative of limitation (these being but two different ways of speaking of one and the same construction); compare notes on i. 2.—The verb יָשַׁב means not only to "sit," "dwell," "remain," "inhabit," but also "*to be inhabited*," as here (comp. Is. xiii. 20); such is also the case with the verb שָׁכַן (ibid.). LXX.—[ii. 4] κατακάρπως, freely, for *p'rāzóth*.

On the *dagesh* in the לָ of *eh'yeh-llāh* see Excurs. III.—*Sābhîbh* is a substantive meaning "circuit," it is used here (comp. Ps. iii. 7) in the accusative (but without any distinctive termination) as an adverb "round about."—In the first half of the verse the verb "to be" is followed by the acc. *chōmáth ésh*. We may assume that this is the acc. (and not the nominative as it would be in Latin) from the fact that in Arabic the verb *kāna* "to be" (together with the verbs of like meaning) takes the acc. after it. In the second half of the verse the same verb is followed by לְ, as by the Dative in the Latin example "*Exitio* est avidis mare nautis." The former construction may be illustrated by such a passage as ver. 13, or Gen. xii. 2 וְהְיֵה בְּרָכָה "And be thou (i.e. and thou shalt be) a blessing"; and the latter by Zech. ii. 15, or Ex. iv. 16 יהיה לך לְפֶה ואתה תהיה לו לֵאלֹהִים: both constructions are very common.—בְּתוֹכָהּ comes from תָּוֶךְ "midst," constr. תּוֹךְ (there is also a word תֹּךְ Ps. x. 7, lv. 12, lxxii. 14, compare תַּכְלִים Prov. xxix. 13, meaning "deceit," "oppres-

Verse 9. Words and constructions.

(Hebr. II. 10) 6 Ho, ho, *come forth*, and flee from the land of the north, saith the LORD: for I have spread you abroad as the four winds of the heaven, saith the LORD.

sion," from an unused verb תכך). There are two other common words of the form תְּוֹךְ, viz. אֹון "emptiness," "iniquity" (e.g. אוֹנָם Ps. xciv. 23), and מָוֶת "death," constr. מוֹת.

Verse 10. Words and constructions.

הוי is often equivalent to אוי "woe!" "alas!" as in Is. i. 4 הוי גוי חטא "woe to (or alas for) a sinful nation!" But here (as in Is. xviii. 1, 2 ... הוי ארץ צִלְצַל כְּנָפָיִם, and Is. lv. 1 הוי כל צמא לכו למים לְכוּ מלאכים) it is simply a particle of exhortation and calling. Thus הוי הוי may be correctly rendered "Ho! come ye!" It is practically equivalent to an Impert. There is, consequently, no need to understand a verb בּוֹאוּ, or צֵאוּ (as E. V. *come forth*) before וְנָסוּ.—The *u* in the middle of ונסו is long and accentuated, it is merely *written* defectively (comp. note on i. 3).—מארבע. A few MSS. have בארבע, but this reading is of no importance (there is *no* reading לארבע). The form אַרְבַּע is absl. and constr. *fem.* Either the *absol.* or the *constr.* may precede its noun.—The Pi'el פִּרֵשׂ occurs in all *nine* times in the Hebrew Scriptures. Once (Ps. lxviii. 15 בְּפָרֵשׂ שַׁדַּי מְלָכִים) it seems to mean "to scatter." Seven times it is used of stretching forth the hands (Is. i. 15, xxv. 11 bis, lxv. 2, Jer. iv. 31, Ezek. xvii. 21, Ps. cxliii. 6): here it seems to be used in the sense of "spreading abroad," i.e. "multiplying greatly," in which sense פרץ with ץ is used, *intransitively* however (Gen. xxx. 30, Hos. iv. 10, Job i. 10). The verb must be rendered as the Prophetic Perfect "I will spread you abroad as the four winds of heaven."

LXX.

[ii. 6.] They seem to have understood *pērāṣtī* in a bad sense "I will scatter"; then, feeling the difficulty of such an expression being made use of to the people on their return from captivity, they deliberately altered the passage into ἐκ τῶν τεσσάρων ἀνέμων τοῦ οὐρανοῦ συνάξω ὑμᾶς.

Remarks on ii. 5—10.

The man with the measuring-line seems to be simply a figure in the drama, and is not to be regarded as an angel (as in i. 8): for, he has no message to deliver, and is implicitly rebuked for his folly in endeavouring to measure the city. There is little need to discuss the question whether "is" or

(Hebr. II. 11) 7 Deliver thyself, | O Zion, that dwellest *with* the daughter of Babylon.

"should be" or "shall be" is to be supplied with the expression "how great its width, &c." The Vision refers, no doubt, to the future of Jerusalem, beginning from the time then present. The Interpreting Angel "goes forth," i. e. leaves the Prophet's side, and another angel "comes forth," i.e. appears on the scene, and goes to meet him. In ver. 8 the speaker must be the "other angel," otherwise he appears for no object or purpose. "This young man" is by many commentators understood of the Prophet; but, to us it appears much more probable that it refers to the "man with the measuring-line." He is forbidden to measure the city, not because it was to become too great to be measured, but because it was to extend beyond its boundaries, whatever they might be, on account of the multitude of its inhabitants, &c. This promise was literally fulfilled: for Josephus (*Bell. Jud.* v. 4 § 2) speaking of Jerusalem in the time of Herod Agrippa says: *πλήθει γὰρ ὑπερχεομένη κατὰ μικρὸν ἐξεῖρπε τῶν περιβόλων, καὶ τοῦ ἱεροῦ τὰ προσάρκτια πρὸς τῷ λόφῳ συμπολίζοντες ἐπ' οὐκ ὀλίγον προῆλθον, καὶ τέταρτον περιοικηθῆναι λόφον, ὃς καλεῖται Βεζεθά, κείμενος μὲν ἀντικρὺ τῆς Ἀντωνίας, ἀποτεμνόμενος δὲ ὀρύγματι βαθεῖ.* Compare the letter of Aristéas to Philocrátes, in which a description of Jerusalem after the restoration is given; and the fragments of Hecatæus (who flourished under Alexander the Great), in which Jerusalem is described as a city fifty stadia in circumference, and inhabited by 120,000 men.

הַמְלַטִּי, although with *ethnāch* (֢), is not in the pausal form הַמְלָטִי (after the analogy of הִשָּׁמְרוּ Jer. ix. 3), because the verse being very short (like Gen. i. 1), and the second clause being in apposition with ציון in the first clause, the sense does not end with the *ethnāch* sufficiently for the only verb of the sentence to take a pausal form with that accent. Had there been two verbs in the sentence, the first would have had the pausal form; for instance, if the verse had been: הֵנָּה ציון הַמְלָטִי וְתָנוּסִי יושבת בת־בבל:— "Daughter of Babylon" means *inhabitants of Babylon*, like "Daughter of Zion" in ver. 14.—בָּבֶל means "gate of God," and is a contraction of בָּב אֵל (comp. בָּבַת of the next verse), the old Assyrian name being *Bāb ilu*, which is a Semitic translation of the still older Accadian *ca-dimirra-ci* "Place of the Gate of God" (Sayce).—יושבת means "dwelling with," and is here construed with the acc., as (Ps. v. 5) יָגוּר רָע means יָגוּר עִמְּךָ. The instances יושב תהלות (Ps. xxii. 4), יושב

Verse 11. Words.

[1] Other 2nd pers. Impert. Niph. which occur are: הִוָּסְרִי, הִשָּׁמְרִי, הֵאָסְפִי, הֵרָגְעִי only once apiece: and, as it so happens, not one of them in pause.

(Hebr. II. 12) 8 For thus saith the LORD of hosts; After the glory hath he sent me unto the nations which spoiled you: for he that toucheth you toucheth the apple of his eye.

(Hebr. II. 13) 9 For, behold, I will shake mine hand upon them,

---

הכרבים (2 Sam. vi. 2) or יושב אהלים (Gen. xxv. 27), &c., which are sometimes cited as parallels, are not suitable: for, in them the acc. denotes the thing inhabited, while here it denotes the people *with whom* the dwelling takes place.

LXX. [ii. 7.] *Hôy Çiyyón* they transl. εἰς Σιών: somewhat similarly in Ezek. xxi. 15 (ver. 10 LXX.) אוֹ is translated εἰς. For אל־הגוים the Cod. Petropol. reads על־.—בָּבַת עֵינִי is an expression peculiar to this passage. Elsewhere it is [אישון] בַּת עַיִן. It seems probable that בָּבַת is a fem. form of בָּב (the masc. of which is common in Arab. and Aram.) in the sense of "gate," "opening," which would be very suitably applied to the "pupil of the eye." (But see the Dictionaries.)

Verse 12. Words.

Constructions. אַחַר is sometimes used as an *adverb of place*, as (Gen. xxii. 13) והנה איל אחר "and lo! a ram *behind*"; or as an *adverb of time* before a verb, as (Gen. xviii. 5) אַחַר תַּעַבְרוּ "afterwards ye shall pass on," or, if before a substantive, with a *dis*junctive accent, as (Ps. lxxiii. 24) וְאַחַר כָּבוֹד תִּקָּחֵנִי "and, afterward, Thou wilt gloriously receive me." When, however, it is put before a substantive with a *con*junctive accent it is a preposition, meaning "after," as (Gen. ix. 28) אַחַר הַמַּבּוּל "after the flood"; (Ps. lxviii. 26) אַחַר נגנים "after the players on stringed instruments." So, here, אַחַר כבוד שלחני means "after glory hath he sent me," i. e. posterior to some glory which had already been manifested; or, preferably, "after, i. e. in quest of, glory," comp. (Lev. xxvi. 33) והריקותי אחריכם חרב "and I will draw the sword *after* you," i. e. to find you out, reach you.

Verse 13. Words. הנני. When two of the same letters come together in the middle of a word, and the first of them be with *sh'vā*, if this *sh'vā* be a *compound sh'vā*, the preceding vowel will (Excurs. II. B. 6) take fixed-metheg, e. g. יִלֶּלֶת (xi. 3), but if the *sh'vā* be a *simple* moving

and they shall be a spoil to their servants: and ye shall know that the LORD of hosts hath sent me.

(Hebr° II. 14) 10 Sing and rejoice, O daughter of Zion: for, lo, I come, and I will dwell in the midst of thee, saith the LORD.

(Hebr. II. 15) 11 And many nations shall be joined to the LORD in that day, and shall be my people: and I will dwell in the midst of thee, and thou shalt know that the LORD of hosts hath sent me unto thee.

(Hebr. II. 16) 12 And the LORD shall inherit Judah his portion in the holy land, and shall choose Jerusalem again.

---

sh'vā as in הִנְנִי no *metheg* is placed. The student will observe that Baer points הִנְנִי without *metheg*, while less correct editions have it with a *metheg*.—The reading of the old editions, and by far the majority of MSS., is לְעַבְדֵיהֶם "to their servants," not *l'ʿòbh'dēhém* "to those who serve them."—*Sh'lāchánī*, the student is reminded that with the 2nd and 3rd sing. perf. of the verb, while the suffix of 1st pers. *plur.* is always *ánū* (in or out of pause), that of the 1st per. *sing.* is *ánī* out of pause (ver. 15), and *ánī* in pause: thus we always have the forms קְטָלָנוּ and קְטָלָתָנוּ; but קְטָלָנוּ, קְטָלַתְנוּ out of pause, and קְטָלָנוּ, קְטָלָתָנוּ in pause.

Ronní is the pronunciation of the first word of this verse, for the ר being in a closed syllable without accent or *metheg* (Excurs. II. A. 5) is *ŏ* not *ā*; comp. the Infin. Constr. with *maqqēph* (Job xxxviii. 7) בְּרָן־יחד כוכבי בקר "When the morning stars sang together."—On the accentuation of *v'shàcantí* see notes on i. 3. Verse 14. Words.

When the third root-letter of a verb is a guttural, then in the second pers. sing. perfect instead of *sh'va* (as פָּקַדְתָּ), *pathach* is placed under this letter as יָדַעְתָּ *yadá'at*. This *pathach* is (not *furtive*, i.e. to be read *before* the ע as in הוֹדִיעַ *hōdía'*, but) merely a helping-vowel, and is to be read *after* the ע, comp. the *pathach* after the ח of וַיִּחַד *vayyíchad* (from חדה) "and he rejoiced." Verse 15. Words.

[ii. 11.] *V'nilvú*, καὶ καταφεύξονται, a free translation; similarly Jer. l. 5 (xxvii. 5, LXX.). For *lí* they read *lŏ* αὐτῷ; and for *v'shàcantí* they read *v'shàc'nú* καὶ κατασκηνώσουσιν. LXX.

The expression *ad'máth haqqŏdesh*, "The Holy Land," occurs only in this passage. Verse 16.

(Hebr. II. 17) 13 Be silent, O all flesh, before the LORD: for he is raised up out of his holy habitation.

Hás, "hush!" This is probably the imperative Pi'el of הסה (cf. גַּל, חֲלִי, צַר), since we have, not only the plur. הַסּוּ (Neh. viii. 11), but also the Hiph. (Numb. xiii. 30) וַיַּהַס "and he stilled." Some grammarians maintain that it is an interjection, which afterwards became conjugated, like the Arab. *haluma* (Hebr. הֲלֹם "hither"), plur. *halumū* "come ye hither!" At any rate it is an onomatopoetic; the Arab. is *çah* "sh...!"—נָעוֹר is an anomalous form of Niph. participle from עוּר. The normal form of such participles is with *qāmāç* in the first syllable, as נָסוֹג. The Participle נִמּוֹל "circumcised" probably comes from מוּל, but some take it from מלל. Such participles seem to follow the analogy of the Imperf. יָקוֹם. In Jer. xlviii. 11 we have the Perf. Niph. נִמַּר from מוּר, the root being confounded with מרר.

Verse 17. Words.

[ii. 13.] *Hás*, εὐλαβείσθω. For מִמְּעוֹן they give ἐκ νεφελῶν. Elsewhere the LXX. seem to understand the meaning of *Mā'ōn*. Here they seem to have read מִמְּעָנָן, and to have understood מְעָנָן as a derivative of עָנָן *'ānān* "cloud."

LXX.

It seems more natural to regard this prophetic exhortation as the words of the Prophet, than as those of the Interpreting Angel. The land of the North is Babylonia (Jer. i. 14, &c.). Those, who had not yet returned, are exhorted to flee from the evils which are impending over Babylon, such as the rebellions of this period and consequent vengeance of Darius (see *Records of the Past*, I. pp. 118—125). Observe the continual change of Person; the Prophet speaks in the first person when he gives the very words of God, and in the third when he merely conveys their general meaning; or (as especially in ver. 15) the personality of the Sent is at times merged in that of the Sender. Verr. 14—17 are distinctly Messianic, and were fulfilled in the Birth of Jesus. But we must not look for the literal fulfilment of the mere details of the prophecy, which are but the background of the picture. The Prophet foresaw the Messianic times from an Old Testament standpoint, and expected the literal choosing-again of Jerusalem; while, as a matter of fact, the fulfilment of the prophecy was the commencement of the rejection of Israel. At the same time we may believe, on the authority of S. Paul, that God hath not cast off His own people, and that a time will come when all Israel shall be saved.

Remarks. ii. 10—17.

CHAPTER III.

AND he shewed me Joshua the high priest standing before the angel of the LORD, and Satan standing at his right hand to resist him.

FOURTH VISION.—JOSHUA THE HIGH PRIEST ARRAIGNED BEFORE THE ANGEL OF THE LORD.

For the probable subject of *vayyar'ēnī* comp. ii. 3.—The first *'ōméd* denotes the state, or circumstances, of the person seen, as (Ex. ii. 11) וירא איש מצרי מכה איש עברי "And he saw an Egyptian man *smiting* a Hebrew man." (Comp. i. 18, and see notes on iv. 7.)—The second *'ōmed* stands for היה עמד "was standing."—*Haṣṣāṭán* lit. "The Adversary." The word is used, as a Proper Name, with def. art., here and in Job i. ii., without the art. in Ps. cix. 6, 1 Chron. xxi. 1.—לְשִׂטְנוֹ *l'ṣi-ṭ'nó* "to act as adversary towards him." This verb occurs nowhere else in the Inf., so that from it we can deduce no rules as to the use of ִ instead of ֹ in the first syllable. But, the following facts will show how incorrect is the remark of Gesenius (§ 61), "The Inf. of the form שְׁכַב becomes with suffix שִׁכְבָה." Even as far as this one verb is concerned, he is in error: for though the constr. infin. is always שִׁכַּב, there is only one passage (Gen. xix. 33, 35) in which it takes ִ in the first syllable with suffixes, while in Deut. vi. 7, xi. 19, Prov. vi. 22 (בְּשָׁכְבְּךָ) and in Ruth iii. 4 (בְּשָׁכְבוֹ) it has ֹ. Then again, from לְבַלַּע (Jon. ii. 1), which is the only form of the Infin. of this verb, we get בְּלָעִי (Job vii. 19). Similarly the verb שָׁכֵן (and שָׁכַן), which has only the Infin. in ō (Gen. xxxv. 22) בְּשָׁכְנָן (comp. Numb. ix. 22, 1 Kings viii. 12, Job xxx. 6, Ps. lxviii. 19, lxxxv. 10, 2 Chr. vi. 1), in the only two passages in which it occurs with suffix, takes in one ֹ לְשָׁכְנִי *l'sho-c'ní* (Ex. xxix. 46), and in the other ִ לְשִׁכְנוֹ *l'shi-c'no* (Deut. xii. 5).

Verse 1. Words and constructions.

2 And the LORD said unto Satan, The LORD rebuke thee, O Satan; even the LORD that hath chosen Jerusalem rebuke thee: *is* not this a brand plucked out of the fire?
3 Now Joshua was clothed with filthy garments, and stood before the angel.
4 And he answered and spake unto those that stood before him, saying, Take away the filthy garments from him. And unto him he said, Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment.

The name יְהוֹשֻׁעַ became יוֹשֻׁעַ and יושוע (Mishn. Jer. 38ᵃ. 13 &c.), LXX. then יֵשׁוּעַ (Ezr. ii. 2), then יֵשׁוּ, which in Greek was written Ιησου: then, by adding the nominative-ending ς, it became Ἰησοῦς. Other corruptions of the name are אֵיסִי (T. B. *Shabb.* 6ᵇ), אֵיסָא (T. Y. *Tᵉrumoth*, Hal. 1, ed. Krot. 40ᶜ), Arab. *ʿīsā*.

The ו of *vᵉyigʿar* means "yea," as (Ps. xxvii. 14) קַוֵּה...וְקַוֵּה (comp. Zech. vi. 10); sometimes ו may be rendered "even" (e.g. Ex. xxv. 9, Zech. vii. 5), or "namely" (Ex. xxxv. 12). The usual construction of גָּעַר in the sense of "rebuking" is with ב; contrast Mal. iii. 11, in the sense of "destroying," with the acc. (ibid. ii. 3); at leaŝt, this is the distinction made by R. David Qimchi (Ps. ix. 6).—*Habbōchēr* is, of course, to be referred to *YHVH*.

Verse 2. Constructions.

Lābhûsh is merely written *defectivè* (comp. i. 3).—צוֹאִים occurs only in this chap. as an adj. "filthy." Elsewhere we have צֵאָה and צֶאָה as a substantive "filth," "stercus." Verbs which take a double accusative in the active, are able to retain one in the passive, so that it is not necessary to put *lābhûsh* into the constr.; but that construction is also admissible, e.g. (Ezk. ix. 11) לְבוּשׁ הַבַּדִּים "who was clothed in fine linen." The Qal *lābêsh*, and *lābhâsh*, means to "put on," "be clothed with," with acc. of the thing put on (once with ב, Esth. vi. 8). In the Hiph. it denotes "to clothe another," and is generally used with two acc. e.g. (Ex. xxviii. 41) וְהִלְבַשְׁתָּ אֹתָם אֶת־אַהֲרֹן "And thou shalt clothe Aaron with them."

Verse 3. Words and constructions.

Vᵉhalbêsh is the Infin. Absl. Hiph. used emphatically, with the omission of the finite verb (comp. וְנָתוֹן אֹתוֹ Gen. xli. 43), the full construction would be וְהַלְבֵּשׁ הַלְבֵּשְׁתִּי.—*Màchᵃlāçôth* "a change of garments" (only again in Is. iii. 22): it is

Verse 4. Words and constructions.

5 And I said, Let them set a fair mitre upon his head. So they set a fair mitre upon his head, and clothed him with garments. And the angel of the LORD stood by.

used in the plural, probably, because it consisted of several different articles of dress (comp. note on vi. 11).

V'halbēsh ōth'cā machᵃlāçóth καὶ ἐνδύσατε αὐτὸν ποδήρη, reading the verb in the Imperative plur., and for *ōth'cā* reading *ōthŏ*. LXX.

Và'ōmár, the *first* person is *mil'ra'*, but the *third* person *vayyómer* (ver. 4, iv. 14, v. 6) is *mil'ᵉél* (see note on i. 9).—*Yāṣímū* "let them place."—*Çānîph* "turban," but the technical term for the High Priest's turban is מִצְנֶפֶת (Ex. xxviii. 4, &c.); both words, and also three consecutive words in Is. xxii. 18, are from the same root which means to "fold," "wind." The article in *haççānîph haṭṭāhŏr* is definite, denoting "*the* clean turban" requested above.—The participle *'ōméd* here denotes "kept standing (where he was)." Verse 5. Words, &c.

There is a great variety of opinion among commentators with respect to the capacity, in which Joshua is represented as standing before the Angel of the LORD. THEODORET, among early expositors, and HENGSTENBERG, among moderns, maintain that Joshua is seen in the Sanctuary engaged in the work of his priestly office *before* the Angel of the LORD. Against this view may be urged, that, however high may be the dignity of the Angel of the LORD, it is hardly in accordance with the spirit of the Old Testament to represent the high priest as ministering before him, as if before God. Observe, too, how in i. 12, 13 the Personality of the Angel of the LORD is distinct from that of the LORD Himself. EWALD imagines that at this time the high priest was actually accused, or was dreading an accusation, at the Persian court, and that a defamation and persecution of this kind may be discerned as underlying this vision. But there is no historical trace of any such *personal* accusation, nor could Joshua be looked upon as the people's *representative* before the *Persian Court*, since Zerubbabel was their *civil* representative. KOEHLER regards Joshua as standing before the judgment-seat of the Angel, while Satan stands at his right hand (Ps. cix. 6) to accuse him. But, while this interpretation is in the main correct, it must be remembered that no formal judicial process is described in the vision, nor is there any mention of a judgment-seat. WRIGHT'S explanation seems to us the best: "The high priest was probably seen in the vision, busied about some part of his priestly duties. While thus engaged, he discovered that he was actually standing as a criminal before the angel, and while the great Adversary accused him, the truth of that accusation was but too clearly seen by the filthy garments with which he then perceived that he was attired."—The filthy garments denote sin (Is. lxiv. 5, comp. iv. 4, Prov. xxx. 9). This sin cannot have been that of marrying strange wives (Ezr. x. 18) as TARG., QIMCHI, &c. suppose, for those marriages took place some sixty years later. Nor is KOEHLER right in referring it to the neglect to rebuild the Temple. For, as KEIL iii. 1—5. Remarks.

6 And the angel of the LORD protested unto Joshua, saying,	7 Thus saith the LORD of hosts; If thou wilt walk in my ways, and

remarks, had this been the accusation, it would have been rather late, since the active resumption of the work of rebuilding had taken place five months previously (comp. Hag. i. 15 with Zech. i. 7). The view of WRIGHT is almost correct: "The fourth vision (chap. iii.) is connected with the coming of the LORD recorded in chap. ii., in a way similar to that in which the purification of the sons of Levi, spoken of by Malachi, stands related to the prophecy of the coming of the Angel of the Covenant predicted by that prophet (Mal. iii. 1—4).... The high priest was the representative of the priesthood, and the priests representatives of the people of Israel, who were 'a kingdom of priests, &c.' (Ex. xix. 6). Joshua's sin is therefore spoken of in ver. 9 as 'the sin of the land,' whereby the whole people was defiled." It is true, that the priesthood had fallen under special condemnation, "Her priests have violated my law, and have profaned my holy things" (Ezek. xxii. 26), so that the sins of the priesthood may well be especially referred to here. But, at the same time Joshua, as the people's representative before God, may be looked on as, in a sense, laden with their sins, as well as with his own and those of the priesthood in particular. We do not, therefore, entirely agree with the last remark we quoted from C. H. H. Wright.—For instances of "standing before" being used of the defendant see Numb. xxxv. 12, Deut. xix. 17, Josh. xx. 6.—With ver. 2 comp. Jude 9.—The persons referred to in ver. 4 are, doubtless, the angels of grade inferior to that of the Angel of the LORD. In this verse the Prophet is assured that the iniquity of Joshua is taken away. He seems to have feared that this might be only a personal absolution, hence his anxiety about the "mitre" (ver. 5). Upon the *Miçnéphheth* was the *Çiç*, on which was inscribed *Qódesh l'Adōnāy*, and it was to be always on the forehead of the high priest, "that he might bear the iniquity of the holy things" (Ex. xxviii. 36—38). By the granting of his request, that a clean mitre might be placed on the head of Joshua, he is assured that the high priest is not pardoned only personally, but also in his official capacity.—There is nothing in the word *'ōmēd* to justify Ewald's statement that the angel, "having risen from the judgment-seat," now lingers, &c.

Verse 6. Words, &c.

Vayyā'ad is the apoc. Imperf. Hiph. of עוד. The *pathach* in the last syllable is on account of the ע; the normal form of this tense from verbs with medial *vāv* quiescent, is וַיָּקֶם with *segōl*. This verb, when construed with ב, denotes to "call another to witness against" (Deut. iv. 26), but also "to testify *to*," as here; see Jennings and Lowe on Ps. l. 7 (for other meanings and constructions consult the Dictionaries).

Verse 7. Words and constructions.

Observe that *v'im-eth-mishmartī* takes no *ga'yā* because it is with a *con*junctive accent (Excurs. II. B. 4). On the form *mishmartī* see note on xi. 3.—The apodosis to *im* "if," is introduced by וְגַם "then indeed." Simple ו would have been sufficient to introduce the apodosis (e.g. xiv. 18), but גַּם is added

if thou wilt keep my charge, then thou shalt also judge my house, and shalt also keep my courts, and I will give thee places to walk among these that stand by.

8 Hear now, O Joshua the high

to intensify the declaration, as in a simple sentence like (Job xviii. 5) גם אור רשעים ידעך "the light of the wicked shall *indeed* be extinguished": comp. (Gen. xlii. 22) וגם דמו הנה נדרש "therefore his blood &c.": also observe, that גם introduces an interrogative apodosis in Zech. viii. 6. אתה is also emphatic. The second וגם is used in quite a different sense, it means merely "and also." Had וגם...וגם meant "also...and," we should have expected the following collocation, ואתה גם תדין...וגם תשמר. Some commentators consider the second וגם to be a mere repetition of the former one, for greater emphasis. In this case there is no "and" before the second clause: and so we must render, "Then shalt...: then shalt..."—*Chāçér* "a court" has two plurals, חֲצֵרִים (e.g. Lev. xxv. 31), and חֲצֵרוֹת (e.g. Ezk. xlvi. 22): this latter takes the suffixes in two different ways, viz. (Ps. xcvi. 8) חֲצֵרוֹתָיו, and (Ps. c. 4) חֲצֵרֹתָיו (comp. 1 Chron. xxviii. 6).—*V'nàthattí* (on the accentuation see note on i. 3) is dependent on the futures of the preceding clause.—מַהֲלְכִים is a plur. subst. meaning "places to walk in." There is a substantive which occurs only in the sing. *constr.* מַהֲלַךְ (Ezk. xlii. 4, Jon. iii. 3, 4) and with suff. מַהֲלָכְךָ (Neh. ii. 6). Had our word been the plur. of this, we should have expected מַהֲלָכִים. It appears, therefore, that it must be from an unused word מַהֲלֵךְ, and that its plur. is formed like מַסְמְרִים (Is. xli. 7), from an imaginary מַסְמֵר, and like the plurals of מִזְבֵּחַ and מַעֲשֵׂר which are מִזְבְּחוֹת and מַעֲשְׂרוֹת. The supposition of Ewald, that it is a Hiph. Partic. (of what he calls Aram. form) for מהליכים = מוליכים "leaders," would require מִבֵּין instead of בֵּין to follow.

Mahl'cim ἀναστρεφομένους, reading probably מְהַלְכִים. LXX.

מוֹפֵת is from the Rt. אָפַת, with which some comp. Arab. *'ift* "a sign," comp. מוֹסְרוֹתֵימוֹ (Ps. ii. 3) from אסר.—*An'shé* Verse 8. Words, &c. *mōphéth* lit. "men of sign (portent)," i. e. not men to be wondered at (E.V.), or men standing by as witnesses of the promise (Ewald);

priest, thou, and thy fellows that sit before thee: for they *are* men wondered at: for, behold, I will bring forth my servant the BRANCH.

9 For behold the stone that I have laid before Joshua; upon one stone *shall be* seven eyes: behold,

but rather, either men for whom miracles are wrought, or men used to interpret prophetic portents. LXX. has ἄνδρες τερατοσκόποι.—"They" probably includes Joshua. For such a change of person comp. Zeph. ii. 12, "Also *ye* Cushim slain by my sword are *they*."—The *Cî* before *hin'nî* is not to be translated, it merely introduces the *oratio recta*, like ὅτι in the New Test. &c. (comp. Gen. xxix. 33).—*Mēbhî'* can only be taken as a Prophetic Participle, denoting the Future (and so too *m'phattēch* in the next verse, which is followed by the Perfect with strong vāv *umashtî* "and I will remove"), comp. xii. 2, *hinnēh ànōcî śâm*. In such cases there is nothing but the context to guide us to decide, whether the time referred to is near at hand, or distant. Thus, the last-cited passage appears to refer to a distant future; while הִנְנִי לֹקֵחַ (Ezk. xxiv. 17) is shown by the next verse to be the imminent future (comp. Hag. ii. 6).

LXX. &c.

Çémach Ἀνατολήν. Syr. *Denchō* "sunrise," the word *Çemchō* in Syr. dēnoting "shining of the sun." In Is. iv. 2 *Yèh'yéh Çémach YHVH* is rendered by LXX. ἐπιλάμψει ὁ θεός.

Verse 9. Constructions.

There is a difficulty in this verse which is so obvious, that one would have thought that it would have occurred to any chance reader of it, whether in the Hebr., or in a translation. And yet it has not been generally mentioned by commentators; indeed we have, as far as we have observed, found it touched on by Arnswald[1] only. It is this: if the Prophet meant by *hā'ébhen* "*the* stone," i.e. some particular stone, why does he afterwards say, "on *one* stone [shall be seven] eyes," and not rather, "on *that* stone," or "on *this* stone"? Arnswald evades the difficulty by paraphrasing *ébhen 'acháth* by הָאֶבֶן הַזֹּאת; but this is surely not admissible. Accordingly we propose to render *hā'ébhen* "the stones," viz. the materials for rebuilding the Temple. It is true that, while אֶבֶן *ébhen* is commonly used for "[precious] stones" (e.g. Ex. xxviii. 17, xxxix. 10), אֲבָנִים is generally used for "*building* stones" (e.g. Zech. v. 4), still we do find *ébhen* in this latter sense, e.g. (Gen. xi. 3) וידי להם הלבנה לְאָבֶן "so they had

באור על תרי עשר.

I will engrave the graving thereof, saith the LORD of hosts, and I will remove the iniquity of that land in one day.

bricks instead of stones." But the question still remains: how are we to take על אבן אחת, can it mean "on *each* stone"? It is quite possible that it may, for the Prophet could not have written שבעה עינים שבעה עינים (the ordinary distributive phrase[1]), since that would have denoted seven *different* eyes on each stone. But, why did he not use another form of distributive, which would have avoided the repetition, viz. על כל אבן ואבן שבעה עינים, which would have been quite admissible (comp. Esth. ii. 11, iii. 14, iv. 3, viii. 11, 1 Chron. xxviii. 14—18)? This objection can only be answered by calling attention to the fact, that in iv. 2, xii. 12 he does not use the more ordinary distributives. But, should it be thought that this interpretation is not satisfactorily supported by usage[2], we propose another, and render: "Behold the stones, which I have laid before Jehoshua, upon one particular stone [are] seven eyes." For this use of the numeral "one" comp. xiv. 7. Practically this latter is much the same interpretation, as that adopted by most commentators, viz. that the Prophet speaks of some particular stone (be it the foundation stone which had been laid in the time of Cyrus, or the stone on which the Ark had formerly stood, or the head-stone, or chief corner-stone); but, we have, we think, explained to our readers the reason why he said "on *one* stone" instead of "on *this* stone," while others have evaded the difficulty.—Observe that here (as in iv. 10) עינים is construed with a masc. numeral.—The expression *pattéᵉch* is used of engraving precious stones (Ex. xxviii. 9), gold (ibid. ver. 36), and of carved work (Ps. lxxiv. 6), or sculpture (2 Chron. ii. 13).—On the accentuation of *umashtí* see note on i. 3, on the absence of *metheg* see Excurs. II. 1, note. It is impossible to take "And I will remove, &c." as the sentence engraved on the stone, as many have done; for such an inscription could not possibly commence with *vāv* conversive and the Perfect. Job xix. 25, "Yet I know, my Vindicator liveth" is in no sense a parallel case (see Delitzsch in loc.).

[1] שנים is actually used (Gen. vii. 2) for the שנים שנים of ver. 9; but, then, the preceding שבעה שבעה sufficiently secures the distributive force of שנים. Ewald is mistaken (*Lehrg.* § 313) in taking מטה אחד (Numb. xvii. 18) as "a rod apiece"=מטה אחד מטה אחד. The words imply merely that there should be *one rod* for the whole family of Levi, although they were divided into Priests and Levites; see Rashi (xith cent.), Ibn Ezra (xiith cent.), and Ramban (Nachmanides, xiiith cent.) in loc.

[2] But see Ezek. i. 6, x. 14.

10 In that day, saith the LORD of hosts, shall ye call every man | his neighbour under the vine and under the fig tree.

Hin'né m'phatté'ch pittuchâh, LXX. *ἰδοὺ ἐγὼ ὀρύσσω βόθρον*, either reading פְּתַח "an opening," or פַּחַת "a trench."—Aq. *διαγλύφω ἀνοίγματα αὐτῆς*.—Symm. *γλύψω γὰρ τὴν γλυφὴν αὐτοῦ*.—Syr. "I will open its gates."—For *umashtî* LXX. has *καὶ ψηλαφήσω*, confounding מוּשׁ "to remove" (generally "to give way") with מוּשׁ = מָשַׁשׁ "to grope after."

Versions.

The verb *qārā'* in the sense of "calling a person to one," is very frequently followed by ל of the person called, e.g. Ex. xii. 31 *vayyiqrâ l'mōshéh ul'àh'rōn* "and he called Moses and Aaron." On *ísh l'rē'éhū* see note on vii. 10.—*El-táchath* "to under" is a *constructio prægnans*, denoting "to come and sit under."

Verse 10.

The Angel of the LORD now proclaims to Joshua a fourfold promise: (*α*) the confirmation of his official authority, and the elevation of his own spiritual nature; (*β*) the mission of the Saviour; (*γ*) God's providential care for the House, which was being rebuilt; (*δ*) the peace and prosperity of the nation.—Observe in ver. 7 the introverted parallelism "if thou wilt *walk*...and *keep*," "then shalt thou...*keep*...*places to walk*." "Walk in my ways" refers to personal holiness, "keep my charge" to the faithful discharge of his official duties. So, on the other hand, "judge my house" and "keep my courts" refers to his spiritual authority as high priest, and "walks among those that stand by" denotes spiritual access among the angels of God's supernal courts.—Though Zerubbabel is certainly called "my servant" (Hag. ii. 23), the use of the participle, "behold I bring" renders it impossible to interpret the expression "my servant Branch" of him. It can only be referred to the promised Saviour of Israel, or "Branch of the LORD" (Is. iv. 2), a "Righteous Branch," "Branch of Righteousness" (Jer. xxiii. 5), "a Righteous-one my servant" (Is. liii. 12), "my servant David" (Ezek. xxxiv. 23). See further Remarks on chap. vi. 11—15, and comp. Remarks on ii. 14—17.—On ver. 9 refer back to the notes. EWALD supposes the "seven eyes" to have been engraved on the stone, and thinks that they represent the seven Spirits (Rev. i. 4). But, it seems in every way best to understand the seven eyes as denoting God's special, yet all-embracing Providence, which is being directed towards the stone to watch and protect it. Various symbolical meanings have been given to the stones. The only one of them, which is at all reasonable, is this, that it typified the Messiah (comp. Ps. cxviii. 22, Is. xxviii. 16). But, we prefer the interpretation which we gave above in the notes.—"In one day" cannot refer to "the day of Golgotha" (HENGSTENBERG), for how could ver. 10 be applied to that day? How could xii. 10 sqq., and ii. 9, 10, be possibly referred to the same event? The meaning seems to be simply this, that the completion of the work of rebuilding would be the seal of the people's forgiveness, and restoration to favour.—The wording of ver. 10 is a reminiscence of 1 Kings iv. 25, Mic. iv. 4, &c. It is a renewal of the promise contained in Jer. xxxiii. 6, and a declaration of its speedy fulfilment.

iii. 6—10. Remarks.

CHAPTER IV.

AND the angel that talked with me came again, and waked | me, as a man that is wakened out of his sleep,

The ~~Fourth~~ VISION. THE GOLDEN CANDLESTICK.

On the form *vayyáshobh* see notes on iii. 5. The simplest rule for deciding the vocalization of a word with a suffix, like וַיְעִירֵנִי, is the following: when by the addition of a suffix (or accentuated syllable) the accent is drawn towards the end of a word, count back three vowels from this new accentuated syllable (both inclusive), and remove (*a*) the third vowel if it can be removed; if it cannot, remove (*β*) the second; (*γ*) in some cases none of the vowels can be removed. E.g. (*a*) The Imperf. Hiph. of עוּר is יָעִיר *yā'ír*, when the suffix is added the accent falls on ...*réhī*: now *yā* is the third syllable from *ré*, therefore remove the *qāmāç* and put *shᵉva*, and you get יְעִירֵנִי, similarly חָפֵץ *chāphéç* plur. חֲפָצִים *chᵉphēçím*. (*β*) תְּנַפֵּץ *tᵉnappéç* "thou wilt break in pieces," when it takes the suffix *ém*, cannot lose the third vowel from the accent, viz. *pathach*, because it is supported by *dagesh*, therefore remove the second vowel *çērē*, and you get תְּנַפְּצֵם, and similarly all Pres. Partic. Qal which have ō in the first syllable (which is characteristic of the Partic. and is immoveable) lose the second vowel, as עֹמֵד *'ōméd* plur. עֹמְדִים *'ōmᵉdím*. As an instance of (*γ*) take כּוֹבֵב *cōcábh* plur. כּוֹכָבִים *cōcābhím*, and comp. note on ii. 3.—יְעוֹר is the Niph. Imper. of עוּר (of the form of יְקוֹם), the *chiriq* under the *yūd* being changed into *çērē* by way of compensation, since the ע cannot be doubled.—Since שֵׁנָה "sleep" comes from Rt. ישן, it loses its first vowel when it takes a suffix, comp. עֵדָה "congregation," עֲדָתוֹ, while עֵדָה "testimony" (which comes from עוד) retains its vowel, thus עֵדָתוֹ. Consequently there is no difference between *shᵉnāthó* "his sleep" from *shēnáh*, and *shᵉnāthó* "his year" from *shānáh*.

Verse 1. Words.

2 And said unto me, What seest thou? And I said, I have looked, and behold a candlestick all *of* gold, with a bowl upon the top of

Verse 2. Words and constructions.

The *C'thîbh* ויאמר seems to have arisen from the fact that the words, which follow, *rā'îthī v'hinnéh*, which generally mean "I looked, and behold!" are more appropriate to narration, than as the answer to the question: What seest thou? As answer we should have expected הנה ראיתי "lo! I see," or אֲנִי רֹאֶה (v. 1) "I see." The "*vayyómer*" of the *C'thîbh* must be looked on as parenthetical, thus: "I looked (said he) and behold," &c., comp. v. 6, 8, and the common introduction in Arabic of *qāla* "said he" in narration. Taking the *Q'rî* "and I said," we must understand *rā'îthī v'hinnéh* in the sense of "I see, and lo," &c.—גֻּלָּהּ "its bowl" might be explained as from a ἅπ. λεγό. גֻּל, or as standing for גֻּלָּתָהּ (from *gullâh* ver. 3), as כְּתֻבֹנָם (Hos. xiii. 2) is for כתבונתם. But, *apart from considerations of the difficulty of explaining* גֻּלָּהּ, I regard גֻּלָּה (with the *Hē r'phūyâh*) as the right reading. For, it will be observed that things which must of necessity belong to a candlestick such as "top," or which belonged to the Candlestick of the Tabernacle, viz. "the seven lamps," are marked by the pronon. suff. to denote that they were *proper* to it, "its top," "its seven lamps," but, when other points are mentioned which would not naturally have been expected, such as the "pipes," the "olive-trees," the "spouts," they are without the pron. suff. Now this "bowl" was not a thing to have been expected: not a thing, in fact, which could be called "*its* bowl." Therefore, in accordance with some MSS., we read וְגֻלָּה "and a bowl." For the absol. form of numeral before a defined substantive comp. (Josh. vi. 4) שבעה שופרות היובל; for the constr. (Numb. viii. 2) שבעת הנרות. —*Shibh'âh v'shibh'âh mûçāqôth lannērôth*, it has been disputed whether two numerals joined by ו can be distributive, i.e. whether these words can denote "seven pipes *apiece* to the lamps." It is certain that this is not the usual construction, we should rather have expected *shibh'âh mûçāqôth shibh'âh mûçāqôth lannērôth* (or *l'nér echâd*), comp. Is. vi. 2. But 2 Sam. xxi. 20 has been aptly cited to the contrary, the passage runs: ויהי איש...ואצבעת ידיו ואצבעות רגליו שש ושש עשרים וארבע מספר which should be rendered "and there was a man who had six fingers to each hand, and six toes to each foot, twenty-four in all."

it, and his seven lamps thereon, and seven pipes to the seven lamps, | which *are* upon the top thereof:

In 1 Chron. xx. 6 the same passage occurs, but with the following variation, that the words "hands and feet" are not mentioned, it simply says ואצבעתיו ששׁ־וששׁ עשׂרים וארבע. Now, those who dispute the distributive sense of ששׁ וששׁ say, that "six and six" means that his hands had 6 + 6 = 12, and his feet had 6 + 6 = 12, total 24. That is to say, they divide the 24 fingers and toes into two groups of 12 fingers, and 12 toes, each of which groups is represented by ששׁ וששׁ. But in giving this explanation they overlook the fact that they take ששׁ וששׁ, which means 6 + 6, as equivalent to "6 + 6 apiece," viz. to hands and feet 12 apiece. They do, in fact, read ששׁ וששׁ as equivalent to ששׁ וששׁ ששׁ וששׁ (see notes on iii. 9). Kalisch and C. H. H. Wright apply this theory to the שבעה ושבעה before us, and say that it means that the seven lamps had two pipes apiece, viz. 14 in all. But their application of the theory is illogical. The *seven* lamps are already mentioned, as in the other case were (according to that theory) the *two* groups, viz. of fingers, and of toes. Distributing 12 to each of the two groups gives 24. Similarly, distributing 7 + 7 pipes to each of the seven lamps gives 98 pipes, not 14. To have expressed (according to their theory) two pipes to each lamp, we must have had after the mention of *seven* lamps (מספר) ומוצקותם אחד ואחד, ארבעה עשׂר i.e. "and their pipes were 1 + 1 (= 2 apiece), 14 in number." Koehler[1] avoids this blunder by saying that the number is "seven and seven," not 14, because one group of seven pipes was for supplying the lamps from the reservoir, and the other group of seven to connect the seven lamps. But, unless the two outer ones are to be connected, it takes only six pipes to connect seven lamps.—Finally, we have not the slightest hesitation in interpreting שבעה ושבעה as "seven apiece" (so too Arnswald).

For *rā'ĭthī* LXX. gives ἑώρακα, while for *ânî rō'ēh* (v. 2) it has ἐγὼ ὁρῶ.—LXX. does not express a suffix with *gullâh*, but says simply καὶ τὸ λαμπάδιον ἐπάνω αὐτῆς, but this is no proof that they did not read the word with a suffix, since for נרתיה עליה they give λύχνοι ἐπάνω αὐτῆς. Nor does the Syr. express the suffix in either case.—LXX. Syr. Vulg. E.V. Ewald &c. get over the difficulty of the expression שבעה ושבעה by cancelling the first שבעה, καὶ ἑπτὰ ἐπαρυστρίδες τοῖς λύχνοις τοῖς ἐπάνω αὐτῆς. Hitzig, on the other hand,

Versions and emendations.

[1] *Die Nachexilischen Propheten*, II. 141.

3 And two olive trees by it, one upon the right *side* of the bowl, and the other upon the left *side* thereof.

cancels the שבעה before נרתיה, and construes the שבעה, which follows עליה, with that clause, and renders thus, "and its lamps upon it were seven." This construction is natural enough in Ex. xxv. 37, xxxvii. 23, where the candelabrum is first described, but here "and *its* seven lamps upon it" is the collocation we should expect. (See above.) —Pressel has made a clever suggestion, viz. that "seven" is repeated on account of its importance as corresponding to "the seven eyes of the LORD." He would render: "seven (was) the number of its lamps above the same—seven—and seven the number of its pipes." But, our objection to Hitzig's translation applies also to this: and, moreover, had this been the meaning of the prophet, it is hardly likely that he would have written שבעה in such an equivocal collocation, but would rather have written שבעה מספר "seven in number."—*Nêr* is correctly construed with a *masc.* numeral (comp. Prov. xx. 27, xxiv. 20, and my *Fragment of P'sachim*, p. 40, note).—מוּצָקוֹת in the sense of "pipes" is a ἅπ. λεγό. Gesen. and Fuerst are wrong in calling it a *fem.* substantive as the numeral here shows. It is to be considered as a subst. formed from the *Hiph.* of יצק (וצק) viz. *mavçáq* = *mauçáq* = *mōçáq* and then = *mūçáq* (comp. מוֹסָד, and מוּסָד "foundation"). The interchange of *o* and *u* is not uncommon, thus we have נְבוּכָה (Esth. iii. 15), and נִבְכִים (Ex. xiv. 3); קרבן, usually *Qorbán*, is in Neh. x. 35, xiii. 31 *qurbán;* the Biblical לוֹג makes in Rabb. the plur. לוּגִין; Rabb. פרוזבול is pronounced *Pruzbul*, and *Prozbol;* in old Jewish epitaphs we find NEPVS for *nepos*, APOSTVLI for *apostoli*, MAIVRES for *majores*, and ΦAOCTINI for *Faustini*[1].

'ālêhā "by its side," as על הים "by the sea" (Ex. xiv. 2), comp. *'al- ṣ'mōlâḥ* "at its left hand." LXX. has ἐπάνω αὐτῆς.—

Verse 3.

The student should observe that when מן is prefixed to a word beginning with י, the *yūd* quiesces in the *chiriq*, and no compensation is made for the loss of the י, therefore we have מִימִין; for this use of מן see note on v. 3, and comp. ἐκ τοῦ ἔμπροσθεν στῆναι (Xen. *Cyr.* 2. 2). The construction is different in ver. 11.

[1] "Atti del IV congresso internazionale degli orientalisti," Firenze 1880, 8vo. Vol. I. pp. 290—293.

4 So I answered and spake to the angel that talked with me, saying, What *are* these, my lord?
5 Then the angel that talked with me answered and said unto me, Knowest thou not what these be? And I said, No, my lord.
6 Then he answered and spake unto me, saying, This *is* the word of the LORD unto Zerubbabel, saying, Not by might, nor by power, but by my spirit, saith the LORD of hosts.
7 Who *art* thou, O great moun-

וְאֹמַר. In illustration of our remarks on i. 9 we will now give several instances of the first person imperf. of verbs, which, with strong *vāv*, would throw the accent on the penultimate in the 3rd masc. and fem., or 2nd per. masc. in the singular, but which retain, according to rule, the accent on the ultimate in the 1st person (they all take *metheg* under the וְ): וְאֵדַע "and I knew," וְאֹהֵב "I loved," וְאֹחֵז "I seized," וְאֵחַר "I stayed," וְאִירָא "I feared," וְאֹכַל (and *vā'ōcél* in pause) "I ate," וְאֵלֵד "I gave birth," וְאֵלֵךְ (and *vā'ēlác* in pause) "I went," וְאָסִיר "I removed," וְאָעֵד (and *vā'ā'íd*) "I testified," וְאֶפְיִן "I scattered," וְאֵקֹל "I was despised," וְאָקוֹם (and וְאָקֻם) "I arose," וְאָקֹץ "I abhorred," וְאֵרֵד "I went down," וְאֵשֵׁב "I sat," וְאָשׁוּב "I returned" (v. 1), וְאָשִׁיב "I returned (answer)," וְאָשִׂים "I placed."—Here, and in ver. 12, LXX. render, well enough *quoad sensum*, וְאַעַן by *καὶ ἐπηρώτησα*. Verse 4. Words.

It is necessary that the student should observe that the accent on זֶה, being placed *before* the word, is *dis*junctive, and therefore the ד of *d'bhar* retains the *dagesh lene* (see Excurs. III. 1). This accent is called *Y'thíbh*. But when it is placed on the tone-syllable as לֹא בְחַיִל it is *con*junctive, and, therefore, the *BeGaDCeFaTh* letter following is *r'phūyáh*. This accent is called *Mahpac* (comp. p. 3).—The addition of *μεγάλῃ* by LXX. is merely a free rendering. Verse 6. Words.

There is no difficulty in the use of מִי "who?" (not מָה "what?") even if we do not regard "the great mountain" as a personal adversary, or as a personification of oppositions generally. For מִי is often used where in English we require "what?" Thus (1 Sam. xviii. 18) מִי אָנֹכִי וּמִי חַיַּי "who am I, and who (what) is my Verse 7. Constructions.

tain? before Zerubbabel *thou shalt become* a plain: and he shall bring forth the headstone *thereof with* shoutings, *crying*, Grace, grace unto it.

life?" (comp. Ex. x. 8, Judg. xiii. 17, Mich. i. 5).—*Har-haggādôl* "O great mountain"; with the omission of the article before the substantive. "A great mountain" would be *hâr gādôl*; "the great mountain" or "O great mountain" would properly be הָהָר הַגָּדוֹל; but the article is *sometimes* omitted with the noun, e. g. יום הששי "the sixth day" (Gen. i. 31), איש אפרתי הזה "this Ephrathite" (1 Sam. xvii. 12), for *hā'îsh hà'ephrāthî hazzéh* (comp. Zech. xiv. 10).—למישור is most graphic; by one single word is expressed "thou shalt become a plain!" For this use of ל with the verb "to be" omitted comp. (Lam. iv. 3) בת עמי לאכזר; and for the omission of other verbs for the sake of terseness comp. (Hos. viii. 1) אל־חכך שפר, כנשר על־בית יי׳.—והוציא "he shall bring out." The perfect with strong *vāv* is often used, independently of any foregoing verb, to express a future, the expectation of which is rendered reasonable by the statement of the preceding clause, as (1 Sam. xvii. 36) "Both the lion and the bear thy servant slew, this uncircumcised Philistine shall be (והיה) like one of them." So here, the statement "Who art thou O great mountain, before Zerubbabel?" "[Thou shalt become] a plain!" prepares the way for the promise "he shall bring out." The ו is better, as in many cases, left untranslated in English.—הראשה is a *ἅπ. λεγό.* (on the *sîmân rāphéh* see Excurs. iv.), it can only be regarded as a fem. formation from ראש denoting "head," and must be in apposition with האבן, and the two words together must be rendered "the head-stone." Substantives are sometimes in Hebrew (with or without def. art.) put in apposition, where in Aryan languages we should have a Tat-purusha compound *genitively dependent* as *birth-place*, *brick-house*: thus (ver. 10) we have האבן הבדיל "the lead-weight," or "plumb-line," (2 Kings xvi. 14) המזבח הנחשת "the brass-altar," הבקר הנחשת "the brass-oxen" (ver. 17), העמק הפגרים והדשן "the corpse-and-ashes-valley" (Jer. xxi. 40), העטרת הזהב "the gold-wreaths" (Exod. xxxix. 17), שבע־שנים רעב "seven-year-famine" (2 Sam. xxiv. 13), מים לחץ "affliction-water" (1 Kings xxii. 27). The same construction is found in Arabic (with the art.) e. g. aç-çanam udh-dhahab*u* "the gold-image," aç-çulbân ul-khashb*u* "the

8. Moreover the word of the LORD came unto me, saying,
9 The hands of Zerubbabel have laid the foundation of this house; his hands shall also finish it; and thou shalt know that the LORD of hosts hath sent me unto you.

wood-crosses."—תְּשֻׁאוֹת "with shoutings," it is the acc. of nearer definition, comp. פֶּה אֶחָד "with one mouth" (1 Kings xxii. 13). But one cannot state definitely, whether it is in the *absol.* or the *constr.* state, because (1) such substantives are of the same form in both states, (2) either construction is admissible, viz. apposition, "With shouts, 'Grace! Grace! to it'" (see above in this note); or annexation, "With shouts of 'Grace, Grace! to it,'" as (Ps. lxxxi. 5) שִׂפַת לֹא יָדַעְתִּי אֶשְׁמָע "the saying of 'I know not [the LORD, Ex. v. 2]' I will take cognizance of."—*Chēn*, see xii. 10.

Versions.

It is by no means unusual to find the LXX. treating Hebr. words, as though they were Aramaic: *τοῦ κατορθῶσαι* is an instance of this. They have taken לְמִישַׁר as the Aram. infin. of יִשַּׁר or אֲשַׁר; the student will understand this, when he is told that לְמֵימַר is the Aram. for לֵאמֹר.—הַרִאשָׁה *τῆς κληρονομίας*, reading the word, apparently, הֵירָאשָׁה, comp. יְרֻשָּׁה (Numb. xxiv. 18) LXX. *κληρονομία*. Aq. for *hărōshāh* gives *τὸν πρωτεύοντα*.—*ἰσότητα χάριτος χάριτα αὐτῆς*, *Lāḥ* is taken as the simple possessive, thus *χάριτα αὐτῆς* represents *chēn lāḥ*: *ἰσότητα χάριτος* represents חֵן תְּשָׁאוֹת, the first of these two words being pronounced *Tashvîth*, a noun from the verb שָׁוָה *æquavit*, of the form of תִּבְלִית from בְּלָה, תַּכְלִית from כָּלָה. (This noun in Aram. is generally used of the thing smoothed, e.g. pavement, pillow, bed.) Aq. has *ἐξισώσει χάριτος*, and Syr. and Vulg. refer the word to the same root.

Verse 9. Words.

The note attached to תְּבַצְּעֶנָּה means that it has *pathach* although with *ethnâch*. This form (when from verbs third root-letter ע or ה) always takes *pathach* in this syllable, e.g. תִּבְקַעְנָה (2 Kings ii. 24), תִּפְלַחְנָה (Job xxxix. 3), תִּשְׁלַחְנָה (ibidem) and even other verbs, which would otherwise have *çērē* (like תְּדַבְּרֶנָּה, תִּשְׁבְּרֶנָּה, תִּמְהֲרֶנָּה) take *pathach* in pause, as תְּנַאֲפָנָה: (Hos. iv.

10 For who hath despised the day of small things? for they shall rejoice, and shall see the plummet in the hand of Zerubbabel *with* those seven; they *are* the eyes of the LORD, which run to and fro through the whole earth.

13, 14), תִּרְטְשֶׁנָּה (Is. xiii. 18); תְּעִכְּסֶנָּה (Is. iii. 16). On the accentuation of *v'yàda'tá* see note on i. 3. For the change from the 2nd pers. *sing.* to 2nd *plur.* comp. Lev. xxv. 14, Mich. i. 11. The LXX. has here deliberately put both in the sing.

בָּז is the 3rd pers. perf. (instead of בָּזַן from בזז) formed as if from

Verse 10. Words.

בזז, comp. טַח (for טָחַח) Is. xliv. 18 (on confusion of Rts. see p. 30). Since there is no neuter gender in Hebr. the fem. is often used to supply its place either in the sing. as (Numb. xxii. 18) *q'ṭannáh ó g'dōláh* "any thing great or small," or in the plur. as here (comp. *qāshóth* Gen. xlii. 7, 30). LXX. gives wrongly ἡμέρας μικράς.

On *hā'ébhen habb'dīl* see note on ver. 7.—Bunsen translates this verse "For they who have despised the day of small things,

Constructions.

they will rejoice and see the lead-stone in the hand of Zerubbabel; these seven are the eyes of YHVH roaming through the whole earth." This rendering is grammatically defensible, comp. Gen. xliv. 9 (quoted in note on xiv. 17), מִי being used (comp. Ex. xxiv. 14, Judg. vii. 3) indefinitely "whosoever" as equivalent to מִי אֲשֶׁר (Ex. xxxii. 33). But it would be a strange thing for the Prophet to promise joy to mockers. Köhler renders *v'śám'chú*, &c. "while these seven see with joy," &c.; but this is an impossible translation, since in a clause descriptive of the state or circumstance beginning with *vāv*, the *vāv* is usually prefixed to the subject, e.g. וְהַמַּחֲנֶה הָיָה בְּטַח "the camp being in confident security" (1 Kings i. 40), but never to the Perfect.—The first clause "For, who hath despised the day of small things?" denotes: "surely none (who hopes to achieve great things) ever despised the day of small things!", and so is practically equivalent to a prohibition: "Let none despise the day of small things." After such a clause the perfect with *vāv* denotes the result of compliance with the prohibition, "Then shall they see with joy the plummet in the hands of Zerubbabel, [viz.] these seven." Of the two verbs וְיָשְׂמַח וְרָאוּ the former is best rendered by the adverbial expression "with joy," comp. (v. 1) וָאָשׁוּב וָאָשָׂא "and I lifted up again," וָאַעַן וָאֹמַר might similarly be rendered "and I said in reply." The last half of the verse should be rendered "The eyes of YHVH, they are scouring the whole earth"; or, neglect-

11 Then answered I, and said unto him, What *are* these two olive trees upon the right *side* of the candlestick and upon the left *side* thereof?

12 And I answered again, and said unto him, What *be these* two olive branches which through the two golden pipes empty the golden *oil* out of themselves?

ing the interpunctuation, we might render the words "The eyes of YHVH are they, scouring the whole world" (for this constr. of the partic. see iii. 1), comp. LXX. *ἑπτὰ οὗτοι ὀφθαλμοί εἰσιν κυρίου οἱ ἐπιβλέποντες*. They ought, however, to have omitted the art. before the partic., comp. LXX. of vi. 1. In either case the last half of the verse is a farther description of "these seven." It need hardly be said that *shibh'āh élleh 'ēnê YHVH* cannot mean "these seven eyes of YHVH," which would have been עיני י״י האלה שבעת (or שבעה עיני י״י האלה, or שִׁבְעָתָם (comp. Dan. i. 17).

מה־שֹּׁתִי, see Excurs. IV.—The sing. שִׁבֹּלֶת "a stream" (Ps. lxix. 16), "ear of corn" (Job xxiv. 24), makes plur. שִׁבֳּלִים (comp. צִפּוֹר plur. צִפֳּרִים). The construct (which occurs here only) is pointed שִׁבְּלֵי (not שִׁבְלֵי) by one of those irregularities of traditional pronunciation, for which no reason can be assigned. The word seems to mean here "pendent bunches of olives."—It is impossible (with C. H. H. Wright) to render the next clause "which by means of the two channels of gold are pouring forth, &c.," for in that case we should have had מריקים, not המריקים, since the clause is introduced by אשר.—צַנְתְּרוֹת is a *ἅπ. λεγό.* meaning probably "spouts" (see Dictionaries); it is masc., as is shown by the numeral. This clause we render: "which are resting in the two golden spouts."—ביד must mean "in the hand of," i.e. resting in; but see note on vii. 7. It can hardly mean "by the side of," for the figurative expression בידן נָכוֹן "nigh at hand" (Job xv. 23) will not justify the rendering. To express this it would have been rather על (ver. 14), ליד (1 Sam. xix. 3), בְּעַד יד (1 Sam. iv. 18), אל יד (2 Sam. xiv. 30), על יד (Josh. xv. 46), or על ידי (Judg. xi. 26).—הזהב is a *ἅπ. λεγό.* in the sense of "the gold[en oil]." The clause should be rendered "which pour the golden oil out from themselves," grammatically it refers to the spouts, not to the olive-clusters (which are *fem.*).

Verse 12. Words and constructions.

13 And he answered me and said, Knowest thou not what these *be?* And I said, No, my lord.

14 Then said he, These *are* the two anointed ones, that stand by the Lord of the whole earth.

B'yád, ἐν ταῖς χερσί.—For the *ἅπ. λεγ.* *Çanṭ'róth* they give *μυξωτήρων.* LXX. המריקים מעליהם הזהב— they render *τῶν ἐπιχεόντων καὶ ἀπαναγόντων τὰς ἐπαρυστρίδας τὰς χρυσᾶς·* to them, as to us, *hazzāhábh* is a difficulty: we solve it by supposing "the gold" to mean "the golden oil"; they by understanding it as "golden pipes (or funnels)" (comp. ver. 2). *καὶ ἀπαναγόντων* evidently corresponds to מעליהם, which they seem to have read as ומעלים the Hiph. Partic. of *'āláh* "to go up."

יצהר is a substantive of the same form as the proper name יִצְחָק "Isaac." This word is nowhere else used of oil-for-anointing. It is used to denote oil as the juice of the olive, the produce of the ground, just as *tīrósh* is used of wine as the produce of the vine. But *yáin* is used of wine fermented for drinking, and *shémen* of oil prepared for burning (שמן לַמָּאוֹר), or for anointing (שמן הַמִּשְׁחָה). On the metheg of *hā'ōm'dím* see Excurs. II. A. 9.—על denotes "by," see on ver. 3. Verse 14. Words.

It can scarcely be doubted, that the prototype of this golden candlestick is the candlestick, which was placed in the holy place of the former Sanctuaries "before the LORD, as an everlasting statute for their generations on behalf of the children of Israel" (Ex. xxvii. 21). This Candlestick is not mentioned among the vessels of the Sanctuary brought back from the Captivity. It may be that it was the very lack of this important article of the Temple furniture, that impressed the form of it on the Prophet's mind. Be this as it may, the form of Candlestick of the Vision is evidently based on that of the Temple, and Tabernacle. But, at the same time, that of the Vision differs in several points from the other. In the Candlestick of old the lamps had need to be trimmed every evening, by the Priests, while in this the oil poured itself spontaneously from two olive-clusters, and was communicated to the lamps by such a number of pipes, as in an actual lamp would seem almost impossible. The angel-interpreter declares that the significance of the Vision is this: that all difficulties should subside before Zerubbabel, and that he should complete the building of the Temple, and bring forth the head-stone thereof with shouts of "Grace, grace to it!" But, this was to take place by no human power (such as was used for keeping the lamps of the Candlestick alight in former times), but by the Unction from the Holy One: "Not by might, or by power, but by my Spirit, saith the LORD of Hosts." "Do not then," says the direct revelation of the LORD, "despise the small beginnings of the work, and then the eyes of God's all-embracing Providence, which are specially directed on this Remarks.

work of rebuilding (iii. 9), will yet view with benign satisfaction the completion of this material building by the hand of Zerubbabel." But, as though the LORD looked with pity on the weakness of human faith, and to explain the meaning of the *two* olive-clusters, He deigns to reveal to the Prophet the two human instruments by which this work was to be consummated, saying "These (the two olive-clusters) are the two anointed ones," i.e. Zerubbabel the Prince of the House of David, the civil head, and Joshua, the High-Priest, the religious head. Thus should this Building be completed. And, as the Candlestick of old had been a symbol of the diffusion of the light of Divine Truth by the Congregation of Israel, whose duty it was (and ever is) to be witnesses to the Truth of the Unity of God, so should this new Building become the centre, whence should go forth the Light to lighten the Gentiles, and to be the Glory of His People Israel. (Comp. the close connection in ch. iii. between the assurance of God's providential care of the work of building, and the promise of the mission of the Messiah.)

CHAPTER V.

THEN I turned, and lifted up mine eyes, and looked, and behold a flying roll.

2 And he said unto me, What seest thou? And I answered, I see a flying roll; the length thereof *is* twenty cubits, and the breadth thereof ten cubits.

SIXTH VISION.—α. THE FLYING SCROLL. β. THE WOMAN IN THE EPHAH. γ. THE TWO WOMEN WITH STORKS' WINGS.

Translate "and I lifted up mine eyes again," see note on iv. 10.—עָפָה (which we know to be a *participle* from its being accentuated *mil'ra'*, see note on ver. 4, and on xiv. 18) may be taken as merely an epithet, "a flying scroll," or better, perhaps, as denoting the circumstance or state, "a scroll, flying" (comp. iii. 1, vi. 1, 5). Verse 1.

LXX. for *M'gillâh* have δρέπανον, understanding the word in the sense of מַגָּל "a sickle." Aquila and Theodotion διφθέρα. Symm. κεφαλίς, *var. lect.* εἴλημα. Gr. Versions.

From the wording of this verse the reader will perceive the force of our note on the *Q'rî* and *C'thîbh* of iv. 2.—The expression בְּאַמָּה "[measured] by the ammah" is common (comp. Ex. xxvi. 8, &c.). עֶשְׂרִים (masc. עֶשְׂרָה) is *fem.* to agree with *ammôth* understood in the *bà'ammâh*. Verse 2.

3 Then said he unto me, This *is* the curse that goeth forth over the face of the whole earth: for every one that stealeth shall be cut off *as* on this side according to it; and every one that sweareth shall be cut off *as* on that side according to it.

4 I will bring it forth, saith the LORD of hosts, and it shall enter

---

Verse 3. Translation and Construction.

I would render thus: "For every one that stealeth, on the one hand, shall in accordance therewith be certainly destroyed: and every one that sweareth [falsely], on the other hand, shall in accordance therewith be certainly destroyed." מזה ...מזה can, surely, only be taken as contrasted one to the other. In Ex. xi. 1, where *mizzêh...mizzêh* occurs, the construction is so utterly different, that it affords no parallel. For the expression used in the sense of "on this side and on that" comp. Ex. xxxii. 15, Num. xxii. 24, Ezk. xlviii. 7. Arnswald says that *mizzêh...mizzêh* cannot mean "on this and that side of the roll," because *zêh* is masc. while *m'gillâh* is fem. But (Ex. xxv. 19) ועשה כרוב אחד מקצה מזה וכרוב-אחד מקצה מזה מן הכפרת... shows that this reason for rejecting that translation is invalid. We reject it on different grounds, viz. that the words do not express that meaning: to have done so they should have been כל...כתוב עליה מזה נקה וכל...כתוב עליה מזה נקה. The explanation of Koehler, &c., that *mizzêh* in both cases means "from hence," viz. from the land (comp. Gen. xxxvii. 17, Ex. xi. 1, Deut. xi. 12), is precluded by the evident contrast between *mizzêh* and *mizzêh* implied by the collocation.

Versions.

LXX. rightly for *hà'âlâh ἡ ἀρά*.—Symm. *οἱ ὅρκοι*.—Aq. *ὡσαύτως*, reading, apparently, נִשְׁבָּעָה. The last half of the verse is rendered as follows by LXX.: *διότι πᾶς ὁ κλέπτης ἐκ τούτου ἕως θανάτου ἐκδικηθήσεται, καὶ πᾶς ὁ ἐπίορκος ἐκ τούτου ἕως θανάτου ἐκδικηθήσεται* (Cod. Vat. incorrectly omits *εως θανατου* in the second case). They, no doubt, read מוה as מוֹת, as in Is. liii. 8 they read the מן of *lâmō* as מות. They may have rendered כ as *ἕως*, comp. 1 Sam. xv. 7 (LXX. *Βασ. α'*. 15. 7, Tisch. reads *ὡς*), Ps. lx. 7 כְּמוֹ (cod. Kenn. 15. 6 *כימי*), LXX. 61. 7 *ἕως ἡμέρας*. Or they may have read כמוה as למות (see note on LXX. ch. x. 12). With regard to נִקָּה it must be observed that it is not elsewhere used (in the Niph.) of a person being destroyed,

into the house of the thief, and into the house of him that sweareth falsely by my name: and it shall remain in the midst of his house, and shall consume it with the timber thereof and the stones thereof.

though it is found (Is. iii. 25 וְנִקְּתָה, LXX. καταλειφθήσῃ μόνη) of a city being laid waste. The Targ. gives לְקֵי (*vapulans*) "being judicially-smitten," giving practically the right meaning, and preserving to a certain extent, if not the original word, at any rate the sound of it. They may have taken נִקָּה as a Niph. partic.; or as an Imperf. (see *Fragment of T. B. P'sachim*, pp. 1—8); or as equivalent to לִקָּה, cf. לִשְׁכָּה and נִשְׁכָּה, even in Bibl. Hebr. There is no reason for supposing (with Gesen.) that they read the word as נְקִיָּה. The LXX. give essentially the same rendering, either from the Targum or collateral tradition, or translating in accordance with the context. Symm. δίκην δώσει.

וּבָאָה...וְלִנָּהּ. These words are both accentuated *mil'êl* (see note on page 16), consequently they are the 3rd pers. fem. Perfect, not the Pres. Partic. (see note on xiv. 18). לִנָּה stands for לָנָה, and this is the only instance of final *āh* becoming *eh* in the Perfect; but, in the Imperf. we have אֶקְרָאֶה (1 Sam. xxviii. 15), יְדַשְּׁנֶה (Ps. xx. 3); in a fem. partic. pass. זוּרָה (Is. xxxix. 5). The case of the substantive צִנָּה (Ps. viii. 7) is not parallel: for, in the first place, if this stood for צִאנָה we should have expected it to have been accentuated on the first syllable (see note on *láy'lah* i. 8); secondly, the form צִנְאֲכֶם (Numb. xxxii. 24) points to a collateral form צִנְא or צִנָּה. Note that while in Arab. *ḍā'in* (ضَائِن) means "a single sheep," and the plur. *ḍa'n* (ضَأْن)[1] means "sheep," there is also a verb *ḍana-a* (ضَنَأَ), one meaning of which is (according to Freytag) "multa fuerunt (pecora)."—Since *Báyith* "house" is masc., the suffix of *Cillátta* (3rd fem. Perf. Pi'el of כלה) is masc. to agree with it. The only instances of the

Verse 4. Words.

[1] It is quite within the bounds of possibility that many Hebr. nouns which we call "collectives" are in reality "broken plurals."

5 Then the angel that talked with me went forth, and said unto me, Lift up now thine eyes, and see what *is* this that goeth forth.

3rd masc. suffix with the 3rd fem. Perfect of verbs quiescent ל״ה are this כִּלָּתוּ, and הִטָּתוּ Hiph. of נטה (Prov. vii. 21). The (usual) form of the 3rd fem. Perfect, with 3rd masc. suffix, in the Qal, Hiph. and Polel, is in *áth-hū*, e.g. גְּמָלַתְהוּ (Prov. xxxi. 12), הֶחֱזַקְתְּהוּ (Jer. l. 43), רִמַּמְתְּהוּ (Ezk. xxxi. 4), but with the Pi'el it is *always áttū*, as יִסַּרְתּוּ (Prov. xxxi. 1), וּבְעַלְתּוּ (1 Sam. xvi. 14), זְהֲמַתּוּ (Job xxxiii. 20). The full form of the 3rd fem. Perfect is that which occurs in Pause, viz. *gāmálāh*, when this takes the suffix it reverts to its older form in *t*, viz. *gāmálat*. Now observe how, in accordance with the rule given in note on iv. 1, when the accent leaves *má* and falls on *lát*, the vowel third from the accentuated syllable goes away, and we get *g'mālátha*. The next example cited, viz. *hech'ziqáth-hu*[1], is an instance of a word in which both the second and third vowels from the accent are immoveable. In all the other cases the third vowel (from the accent) is immoveable, but the second has been removed.

וַיֵּצֵא, contrast the position of the tone in וַיֵּשֶׁב (iv. 1). The reason of this difference is, that all verbs, whose last *root*-letter is א, retain the tone on the ultimate even with *vāv conversive*, and are, therefore, an exception to the general rule given in our note on i. 9. Thus all such forms from בוא are *mil'ra'*, e.g. וַיָּבֹא (Gen. vii. 7), וַתָּבֹא (viii. 11), and Hiph. וַיָּבִיא (Neh. viii. 2), וַיְבִיאֵם (Ezk. xl. 3), but commonly וַיָּבֵא; and so וַיָּקֵא (Jon. ii. 11) from קיא. And thus also וַיִּירָא (Gen. xxviii. 17) from יָרֵא, and from יצא, Qal וַיֵּצֵא, וַתֵּצֵא (Gen. iv. and xxx. 16), Hiph. וַיּוֹצֵא (Gen. xv. 5), וַיֹּצֵא (Judg. xix. 15), וַתּוֹצֵא (Gen. i. 12).—But forms, which end in א on account of the apoc. of the final ה, are *mil''él* according to rule, e.g. וַיִּרְא

Verse 5.

[1] A *sh'va*, be it quiescent or moving, simple or compound, is not a vowel, or a semivowel, nor does it ever count in grammar as a syllable. It is merely a sign to show that there is *no vowel* belonging to the consonant under which it is placed.

6 And I said, What *is* it? And he said, This *is* an ephah that goeth forth. He said moreover, This *is* their resemblance through all the earth.

7 And, behold, there was lifted

(Ps. xviii. 11) from דאה, וַתְּלֶא (Job iv. 5) from לאה; also וַיִּתְא (Deut. xxxiii. 21), an anomalous form from אתה or אתא.—"What is this that goeth forth?" would be properly *mah-zzōth hayyōçēth*, our text מה היוצאת הזאת denotes "what is this goer-forth?" in which two sentences there is a distinction of phraseology, but hardly a difference of meaning. "What is this going forth?" would be *mah-zzōth yōçēth*.

LXX. καὶ ἴδε τὸ ἐκπορευόμενον τοῦτο, taking מה as indefinite (comp. p. 46, and LXX. ix. 17), which is impossible in this collocation.

Verse 6. Translation and Construction.

"And I said: 'What is it?' And he said: 'This is an ephah which is going forth: this (continued he) is their appearance in all the earth.'" The use of the def. art. with *ēphâh* is that which writers on the New Test. call *monadic*. The def. art. in such a case denotes merely *a* chance specimen of *the* known class. Thus *hà'ēphâh* here denotes "a specimen of the thing, you know so well, viz. the ephah-class." This is a distinct Hebraism. It is common in the Mishnah (see my *Fragment of T. B. P'sachim*, p. 95, note 36), as well as in Bibl. Hebr. In the Talmudim and Midrashim the idiom becomes still more marked, and we have not "the" but "*that*" to denote τις. Thus, while ההוא גברא may mean "that man" (in which sense it is often used to denote "I" (or "thou"), like ἀνὴρ ὅδε, and ὅδ' ἀνήρ, as equivalent to ἐγώ), it very generally stands merely for ἀνήρ τις.—For *vayyómer* used parenthetically comp. ver. 8, and note on iv. 2 *C'thíbh*.—For עַיִן in the sense of "appearance" comp. (Numb. xi. 7) וְעֵינוֹ כְּעֵין הַבְּדֹלַח "and its appearance was like that of bdellium" (comp. Lev. xiii. 55).

Versions.

For עֵינָם LXX. has ἀδικία αὐτῶν, reading עֲוֹנָם. Jerome observes that if the Hebr. word had *vav* instead of *yod* "recte legeretur ONAM ut LXX. putaverunt." He seems to have thought that עָוֹן was of the form of אָוֶן, and made constr. עֹון (see note on תֹּוךְ p. 25). Symm. paraphrases πρὸς τοῦτο ἀποβλέπουσι.

Verse 7. Words, Constr. and Transl.

Ciccár is the constr. of *Ciccár* (which is a contraction of the unused *Circár*, comp. כּוֹכָב which stands for כַּכְבָב). The word is fem. see (2 Kings v. 5) עֲשֶׂר ככרי כסף. It has two plurals כִּכָּרִים in the sense of "talents," and כִּכָּרוֹת לֶחֶם "cakes of

up a talent of lead: and this *is* a woman that sitteth in the midst of the ephah.
8 And he said, This *is* wickedness. And he cast it into the midst of the ephah; and he cast the weight of lead upon the mouth thereof.

bread" (Judg. viii. 5).—נְשָׂאת must be taken as the Niph. Partic. fem. like נִפְלָאת (Deut. xxx. 11): and so too must it be in כי נשאת למעלה מלכותו (1 Chron. xiv. 2); unless we point the word נְשָׂאת after the form נִפְלָאת (Ps. cxviii. 23), comp. נִשְׁבַּחַת (Is. xxiii. 15), נִרְפָּאתָה[1] (Jer. li. 9 *Q'rî*), נִפְלָאתָה (2 Sam. i. 26).—וזאת may be easily explained, if only we follow the context and the rules of grammar. It cannot be taken as equivalent to הנה, "[and I looked] and behold one woman," because (1) זאת is never so used, (2) throughout the visions אלה, זאת, זה always introduce an explanation of the angel interpreter. This verse, and the first clause of the next one, are merely a continuation of the angel's words. In verse 7 he points out to the Prophet the scene that was passing before his eyes, and in the beginning of verse 8 he explains its import. The angel says, "And behold (i.e. and you may see) a disc of lead being lifted up, and this [which you now see on the removal of the disc] is a woman sitting in the midst of the ephah, and this (continued he) is Wickedness."—*Isshâh achâth* might be rendered "a certain woman" as איש אחד (1 Sam. i. 1) "a certain man" (τις); but such a translation would be unsuitable here. Or it may be taken as "*one* woman." Or *achâth* may be used merely as the indef. article, as (Dan. viii. 3) אַיִל אֶחָד "a ram."

Verse 8.

הרשעה as a very personification of Wickedness, so (2 Chron. xxiv. 7) הַמִּרְשַׁעַת is applied to Athaliah.—וישלך, the singl. imperf. of the Hiph. with *vāv convers.* (as a general rule) takes *ē* instead of *ī* in the second syllable, comp. וַיְבְדֵּל (Gen. i. 4), but not so the plur. (usually), thus וַיבְדִּילוּ (Ezek. xxxix. 14). The angel-interpreter seems to be the agent.—The use of the def. art. identifies the אבן העופרת with the ככר עפרת mentioned above: *ébhen* denotes

[1] The *C'thibh* should be read נִרְפָּתָה from רפא=רפה. Stade, *Gramm.* i. p. 241, gives, strangely enough, the vowels of the *Q'ri* with the consonants of the *C'thibh.*

9 Then lifted I up mine eyes, and looked, and, behold, there came out two women, and the wind *was* in their wings; for they had wings like the wings of a stork: and they lifted up the ephah between the earth and the heaven.

10 Then said I to the angel that talked with me, Whither do these bear the ephah?

11 And he said unto me, To build it an house in the land of Shinar: and it shall be established, and set there upon her own base.

here "a weight" as in Deut. xxv. 13, Prov. xvi. 11.—The prepositions אל and על are, in many of their meanings, interchangeable, comp. e.g. Is. xxix. 11, 12; 2 Sam. xx. 23, 1 Sam. xiv. 32, 33, 34.—*Péhā* denotes "its mouth," viz. of the ephah, comp. פִּי הַבְּאֵר (Gen. xxix. 2).

Verse 9.

ורוח בכנפיהם a nominal clause introducing a further fact "and the wind was in their wings," comp. vi. 1. The phrase seems to be the Hebr. equivalent of the English nautical expression "bore down on," i.e. approached sailing before the wind. Observe the *masc.* suffix; comp. הַמָּה for הֵנָּה (ver. 10); and Ruth i. 8, 9.—*C'nāpháim* is the dual (see note on p. 20), לָהֵנָּה for the usual לָהֶן, so we have (Jer. xix. 16) לָהֵמָּה for the usual לָהֶם: the form for 2nd pers. fem. is לָכֵנָּה, apparently to distinguish it from לָכֵן "therefore."—חסידה is "a stork"; in later times to distinguish the fem. of חסיד "pious" from *ch'sīdáh* "a stork," the form חסודה was used, e.g. (T. B. *C'thubboth* 17ᵃ) כלה נאה וחסודה.—ותשנה for ותשאנה (on the *sīmán rāphéh* see Excurs. IV.).—*Bén...ūbhén* (Gen. i. 4) or *bén...l* (i. 6) "between...and."

Verse 11.

לָהּ is softened for לָהֶן and therefore the ב of the following word is without *dagesh lene* (see Excurs. III. and IV.).—הוכן is the Hoph. Perf. 3rd Pers. *masc.* (from כון) though it agrees with a *fem.* subject (comp. xiii. 8).—From נוח we have two Hiph. forms הֵנִיחַ "he gave rest" (Is. xiv. 3), and הִנִּיחַ "he placed" (ver. 1). The Hoph. Partic. from the latter is מֻנָּח (Ezek. xli. 9). Now the Hoph. Perf. 3rd fem. ought to be הֻנְחָה, this being pronounced *hunn'cháh* might have passed into *hunnīcháh* (for instances of the common use of י in non-biblical MSS. for moving *sh'va* see my *Fragment of T. B. P'sachim*, p. 8, note 2), and then, on account of the following tonic syllable *shám*,

became *hunnîchāh*. On the other hand we find in Biblical Chaldee such a Hophal as הֳקִימַת "she was set up" (Dan. vii. 4), so that those have some ground to stand on who call this a Chaldaism[1]. But I prefer my own explanation, since the Hebrew of the Post-captivity Prophets is especially (and intentionally) free from Chaldaisms.

LXX. καὶ ἑτοιμάσαι, either reading וְהוּכַן as the Hiph. וְהָכִן; or else taking ת for ה (as in ver. 3), and reading וְתֻכַן, which Root they render in 1 Sam. ii. 3, 2 Kings xii. 12 by the verb ἑτοιμάζω.

Remarks. This is but one vision in three dissolving views. (α) The flying scroll denotes the curse upon sinners against the Words of the Two Tables (Exod. xx.). The dimensions of the scroll are those of the Tabernacle in the wilderness, and of the porch of Solomon's Temple. Some commentators consider its measurement to be symbolical. If so, it is best to understand it as meaning, that transgression is not to be measured by man's standard of right and wrong, but by that of the LORD, who deigned to give a special sign of His Presence in the Sanctuary. With verse 4 may be compared the well-known story of Glaucus, and the Delphic oracle concerning *Oath*, who "hath a son nameless, handless, footless, but swift he pursues until he seize and destroy the whole race and house" (Herod. vi. 86). (β) Next a woman, who is Wickedness personified, appears sitting in an ephah. A leaden disc is cast on the mouth of the ephah to prevent her emerging; then (γ) two women, with strong ample wings (the like of which the prophet may have seen in the grotesque figures of Babylon), bear down on the ephah, and carry it off to the land of Shinar, where it is to be finally deposited. This vision appears to be, not only a confirmation of ch. iii, 9, but also an implicit exhortation to the people to leave in the land of their Captivity (the land where mankind first organized a rebellion against God, Gen. xi. 2) the sins, which had caused their deportation thither.

CHAPTER VI.

AND I turned, and lifted up mine eyes, and, behold, there came four chariots out from between two mountains;

SEVENTH VISION.—THE FOUR CHARIOTS.

Verse 1. Words and Constructions. In the singl. we have מֶרְכָּב, and מרכבה (ver. 2), but in the plur. always מַרְכָּבוֹת, by the common interchange of *a* and *e* (comp. notes on ix. 5, x. 9). That this change is not caused by the heavy termination of the plur. (as C. H. H. Wright, quoting

[1] Ewald's (§ 131) word הָרִים (Dan. viii. 11) is imaginary on his part, he has read the vowels of the *Q'ri* with the consonants of the *C'thibh;* the word is הֵרִים, or הֵרֵם.

and the mountains *were* mountains of brass.
2 In the first chariot *were* red horses; and in the second chariot black horses;
3 And in the third chariot white horses; and in the fourth chariot grisled and bay horses.
4 Then I answered and said unto the angel that talked with me, What *are* these, my lord?

Koehler, supposes) is shown by the fact, that the plur. of אֶשְׁכֹּל is אַשְׁכְּלוֹת (Song of Songs vii. 8, comp. Gen. lx. 10) while the constr. is equally אַשְׁכְּלוֹת (Deut. xxii. 32) and אֶשְׁכְּלוֹת (Song of Songs vii. 9): similarly we have מַלְקָחָה (Numb. iv. 9) and מֶלְקָחָיִם (Ex. xxv. 38), comp. the common Rabbinic form of substantive הַקְדֵּשׁ "that which is devoted to sacred purposes," which is derived from the Hiph. Infin. הַקְדִּישׁ (comp. note on LXX. xiv. 17).—*V'hèhārîm hārê.n'chō-sheth* is a nominal clause, comp. v. 9.

The last-mentioned horses have two epithets applied to them, בְּרֻדִּים אֲמֻצִּים. The latter of these cannot possibly be understood as applying to all the four different coloured horses, since in that case the prophet could only have written אמצים כֻּלָּם. It is strange that two epithets should be applied to one set of horses here, and only one to each of the other sets, both here, and in chap. i. But the greatest difficulties in this passage are (α) that, while in this verse the *B'ruddîm* are identified with the *ᵃmuççîm*, in verses 6 and 7 the two are most unmistakably distinguished: and (β) that no mission of the אַרְמִּים is mentioned. The Syr., either having a more correct Hebr. text in this passage, or more probably making a conjectural emendation, omits the word *ᵃmuççîm* in this verse, and in ver. 7 substitutes והאדמים for והאמצים. And this reading we are compelled to follow, for the present text commits our Prophet to writing in a meaningless style, such as would not be tolerated for a moment in any secular writer. For LXX. see p. 13. For *B'ruddîm* Symm. and Theodotion give πελιδνοί. For *ᵃmuççîm* (ver. 3) Aq. has καρτεροί, but in ver. 7 he has πυρροί as though reading, with Syr., *v'hà'ᵃdummîm*; in ver. 7 Symm. has συνεσφιγμένοι, and Theod. ἰσχυροί. In the sense of "strong" אמצים would be a ἅπ. λεγό.; but אַמִּיץ (and אָמִין) is common in this sense (it would, of course, be possible to point אמצים

Verses 2, 3.

5 And the angel answered and said unto me, These *are* the four spirits of the heavens, which go forth from standing before the Lord of all the earth.
6 The black horses which *are* therein go forth into the north country; and the white go forth after them; and the grisled go forth toward the south country.
7 And the bay went forth, and sought to go that they might walk

ammiçím). If taken in the sense of "red" it is still a ἅπ. λεγό., and must be taken as equivalent to חמצים, comp. חַמּוּץ בִּגְדִים (Is. lxiii. 1), so Abu-l-Walīd (col. 57), Qimchi (*Sépher hashshòrāshîm*), Ewald, &c. Comp. תַּאְרֵץ (1 Chron. viii. 35) for תַּחְרֵץ (ix. 41). In both verses the Targ. renders ᵃ*muççím* "ash-coloured"; Rashi says that he does not know the meaning of the word; Ibn Ezra on ver. 7 remarks that the "ᵃ*muççím* are the ᵃ*dummîm*," which is certainly the case, by whatever means the result be arrived at.

Arbá' rūchóth hashshāmáim "the four winds of heaven," denoting God's agents working in all the four quarters, i. e. over all the earth.—*Yòç'óth*, as in ver. 1, describes the state or circumstance.—מֵהִתְיַצֵּב (on the *metheg* see Excurs. II. A. 2) "from standing"; but LXX. give ἐξεπορεύοντο παραστῆναι.—עַל (comp. iv. 14).

Verse 5. Constructions, &c.

Observe that *yòç'îm* "are going forth" agrees by attraction with *hassūsîm*, instead of with the real subject of the sentence which is מֶרְכָּבָה, understood in the אשר בה, comp. קֶשֶׁת גִּבֹּרִים חִתִּים (1 Sam. ii. 4).—The reason why we have יָצְאוּ twice in this verse and once in the next, instead of יֹצְאִים, is this: that the scene passed so vividly before the mind's eye of the Prophet, that he passes unconsciously from an account of the Angel's explanation of the vision to his own narration of it. LXX. avoid the difficulty by rendering *yòç'îm*, as well as *yàç'ú*, by ἐξεπορεύοντο.—For the expression אל אחרי with verbs of motion, comp. 2 Sam. v. 23, and סֹב אל-אחרי "turn thou behind me" (2 Kings ix. 18).—תימן (from ימן) denotes the "south," it is found here only with the def. art. (By the Jews *Tēmán* is understood to denote especially that part of Arabia called *Yemen*.)

Verse 6.

וַיְבַקְשׁוּ (on the *metheg* see Excurs. II. B. 3), LXX. καὶ ἐπέβλεπον τοῦ πορεύεσθαι, *var. lect.* καὶ ἐζήτουν καὶ ἐπέβλεπον τοῦ κ.τ.λ. —On the *metheg* on וְתִתְהַלְּכָנָה see Excurs. II. B. 4.

Verse 7.

to and fro through the earth: and he said, Get you hence, walk to and fro through the earth. So they walked to and fro through the earth.

8 Then cried he upon me, and spake unto me, saying, Behold, these that go toward the north country have quieted my spirit in the north country.

"Then cried he upon me," this is an old English expression for "calling by name," "calling out for," "summoning" (comp. "who *calls* on Hamlet?" Shakespear, *Hamlet*, IV. 2. 3; "to *cry* on, or upon" he uses, however, in a different sense, see *As* IV. 3. 150, *Rom.* III. 3. 101); it is as much stronger than "he called me," as *vayyaz'éq ōthî* is than *vayyiqrâ lî*. וַיִּזְעַק (on the form see note on v. 8) is used of "summoning," "calling together," in Judg. iv. 10, 13, and other forms of the Hiph. in the same sense in 2 Sam. xx. 4. 5.— הֵנִיחוּ "have given rest to," E. V. rightly "have quieted" (see note on v. 11). רוּחַ "spirit" is here used, as in Judg. viii. 3, in the sense of "wrath." For the phrase "to quiet anger" see Ezek. v. 12, xvi. 42, xxiv. 13. LXX. seem to have read וְהִנִּיחוּ, or perhaps rather וַיִּנִּיחוּ, since they give καὶ ἀνέπαυσαν. Verse 8.

There is no absolute need, on account of the use of the def. art., to understand the "two mountains" as two mountains well known (see notes on i. 8). Since they are spoken of as being "of copper" it is evident that they are *ideal*, rather than *real* mountains. HENGSTENBERG supposes that they represent the power of God, which shields His people; BAUMGARTEN thinks that they symbolize the two central points of the world-power. But, though they are ideal, they had probably their prototype in reality. Thus PRESSEL takes them as Zion and Moriah; WRIGHT as Zion and the Mount of Olives. This last seems the more probable, because the Mount of Olives is spoken of in Zech. xiv. 4, and Mount Zion is represented as the place from which God executes His judgments (Joel iii. 16), and because between them lay the valley of Jehoshaphat, which Joel describes as the judgment-place of the world (iii. 2).—The four chariots are said to be "the four winds of heaven," that is probably, as EWALD says, "they went forth as swiftly as the four winds of heaven into the four parts of the world, driven along, as it were, by the wind-angels as charioteers" (comp. Ps. civ. 4). From ver. 8 we know that, whatever else they were, they were God's agents in executing His just wrath on the nations.—With regard to the difficulties concerning the colours of the horses, which we have mentioned above, HITZIG ascribes them to the carelessness of the writer. But we agree, rather, with MAURER, who suggests that the use of *ᵃmuççim* in ver. 7 (whence probably it crept into ver. 3) is due to a blunder of an early copyist. WRIGHT tries to get over the difficulty by supposing that the *ᵃdummim* signify the Babylonian Empire, and that they were introduced into the vision for completeness' sake, but that they were most suitably (JEROME) passed over in the interpretation, because the day of the real power of Babylon had passed away. He maintains that the *bᵉruddim* (ver. 6) are identical with the *ᵃmuççim* (ver. 7), as Remarks. vi. 1—8.

9 And the word of the LORD came unto me, saying,
10 Take of *them of* the captivity, *even* of Heldai, of Tobijah, and of Jedaiah, which are come from Babylon, and come thou the same day, and go into the house of Josiah the son of Zephaniah;

they are in ver. 3, as the text now stands. He supposes that the *b'ruddim* are represented as going forth as directed to the land of the south, and then because they were "*muççim*, "strong," as asking for further permission to traverse the whole world. But the text will not bear any such interpretation. The *b'ruddim* (ver. 6) are evidently distinct from the *muççim* (ver. 7). The text is hopelessly corrupt, and can be made intelligible only by adopting the reading (or emendation) of the Syriac. The horses in the chariots are *bay, black, white,* and *iron-grey*. These colours have no symbolical significance. They are used merely as the common colours of horses, and to distinguish one chariot from another. The chariots may denote kingdoms, but certainly not those of Daniel. They are at all events God's instruments of vengeance. Two are sent to the North (viz. *black*, and *white*) because there were *two* powers there to be overcome, the remnant of the old Asshur-Babylonian, and the Medo-Persian. The *grey* go to the South, i.e. to Egypt, which country revolted from Darius, and was reconquered by Xerxes: then after a series of revolts was finally subdued to the Persian power by Ochos, and was afterwards wrested from the hands of Persia by Alexander the Great. The *bay* seek, and obtain, permission to go through all the earth, signifying probably that Israel's Protector would defend them, not only against their ancient enemies, but also against any who should rise up against them from any quarter whatsoever.

THE SYMBOLICAL CROWNING OF JOSHUA.

Lāqō"ch is the Infin. Absol. used emphatically, and stands for the Infin. followed by the Jussive, or Imperative (comp. iii. 4).

Verse 10. Constructions, &c.

—מֵאֵת and מִ (of *mēchelddy*) are identical in meaning (see examples in note on xiv. 17).—גּוֹלָה is properly the fem. of the partic. גּוֹלֶה (2 Sam. xv. 19), and so is here rightly used of "exiles"; but it is often used for the abstract "exile," e.g. (Ezra iv. 1) בני הגולה. On the other hand גָּלוּת is properly abstract, meaning "exile" (see note on ix. 15), but is often used for the concrete "exiles," e.g. Jer. xxiv. 5.—*Ubhāthā attāh bayyōm hahū'* "and enter thou thyself that very day." *Ubhāthā* (*mil'ra'*) is the Perf. with *vāv convers.* (see note on *v'āmartā* p. 5), it follows naturally after the Imperative implied in לְקוֹחַ (see pp. 5, 6). The "thou" and "on that day" are emphatic.—וּבָאתָ is, equally with the *ubhāthā* above, the Perfect with *vāv convers.*, but it is accentuated on the penultimate on account of the *dis*junctive accent, *R'bhī"a'* (see (2) in the note on p. 5). The *ubhāthā* is repeated, because

11 Then take silver and gold, and make crowns, and set *them* upon the head of Joshua the son of Josedech, the high priest;

the insertion of the words *attáh bayyóm hahú'* has separated the word too far from בית. In such a case, if we are to translate the idiom of one language into that of the other, the *vāv* would be best rendered into English by "I say": thus, "and thou thyself shalt enter that same day, thou shalt enter (I say) into the house of, &c." (comp. vii. 3, viii. 23, 2 Sam. xiv. 4).—On the *dagesh* in בית see Excurs. III. 1.—On the construction of בית with the verb בוא &c. see note on xi. 13. Grammatically it would be possible to render אשר־באו "into which they have entered," viz. the house. But, since "from Babylon" follows, such a rendering would be harsh. It would perhaps be better, therefore, to refer this relative sentence to the persons mentioned in the first half of the verse, and to translate it "who are come from Babylon." But this construction is, also, inelegant.

Mē'éth haggōláh...y'da'yáh, LXX. τὰ ἐκ τῆς αἰχμαλωσίας παρὰ τῶν ἀρχόντων, καὶ παρὰ τῶν χρησίμων αὐτῆς, καὶ παρὰ τῶν ἐπεγνωκότων αὐτήν, translating the names. חלדי they took as a plur. (comp. xi. 17); but why they should have given it the meaning of ἀρχόντων it is difficult to imagine. *Tōbhiyyáh* they read as טוֹבִיָּהּ and referred the suffix to *gōláh*: and *y'da'yáh* as יְדַעְיָהּ. Field (*Hexapla*) notes that some copies give the words as proper names; but this, no doubt, is to be accounted for as a later attempt to correct the LXX. text from the Hebr.—Aquila gives them as proper names.—*ᵃshér bá'ū* LXX. read in the *singl.*, and make it agree with *Yōshiyyáh*, τοῦ ἤκοντος. Might *bá'ū*, perhaps, have been intended to refer to *Yōshiyyáh*, and have been attracted into the plural by the number of the names which precede? Greek Versions.

On the *tone* of *v'lāqachtá*, *v'āṣūthā*, *v'ṣamtá* see p. 5.—On the *metheg* on *cèseph-v'zāhábh* see Excurs. II. A. 2.—On the *sh'va* under the *vāv* of *v'zāhábh* see note on xiv. 4.—Since the Prophet has used no pronoun after *v'ṣamtá* it is impossible to say for certain whether עֲטָרוֹת means "crowns," or a "composite-crown" (comp. *màchᵃlāçóth* iii. 4). The latter seems the more probable conjecture, because (α) but one head is mentioned, on which *ᵃṭārōth* should be placed, (β) the word is construed (ver. 14) with a *singular* verb *following* it, and moreover, in Job xxxi. 36 אֲעַנְדֶנּוּ עֲטָרוֹת לִי "I would Verse 11. Words.

12 And speak unto him, saying, Thus speaketh the LORD of hosts, saying, Behold the man whose name *is* The BRANCH; and he shall grow up out of his place, and he shall build the temple of the LORD;

13 Even he shall build the temple of the LORD; and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne: and the counsel of peace shall be between them both.

bind it me as a crown," it seems to be used of a single crown, or fillet. This word (in the singl.) is sometimes used of a royal crown, e.g. (2 Sam. xii. 30) עֲטֶרֶת־מַלְכָּם "their king's crown" (on the *metheg* see Excurs. II. A. 2). LXX. have here στεφάνους.

Verse 12. Words, &c.

אִישׁ not "*the* man," but "a man of distinction" (comp. Is. xxxii. 12, Zech. viii. 23), ἀνήρ (but see note on xiii. 5).—וְ is placed before *mittachtâv* because the preceding clause includes the idea of some such word as בָּא "is coming" (see note on ii. 10).—מִתַּחְתָּיו denotes "from his place," the expression is found again only in Ex. x. 23, comp. *tachtêhā* "in her place" (Zech. xii. 6, xiv. 10).—Observe the intentional use of the verb *yiçmâch* with the name *Çémach*. —The verb בנה is used figuratively, comp. (Gen. xvi. 2) אִוָּלַי אִבָּנֶה מִמֶּנָּה "perhaps I shall be built up of her." The expression *hēcâl YHVH* is also used figuratively (see Remarks below), as are also בֵּית יי (Hos. viii. 1), and בֵּיתִי (Hos. ix. 15, Numb. xii. 7), viz. of the spiritual community of Israel (comp. οἶκος Θεοῦ Heb. iii. 6, 1 Tim. iii. 15).

Verse 13. Words and Constructions.

The וְהוּא is in both cases emphatic, and is used to distinguish *Çémach* from the crowned High-Priest, who merely prefigured him. The verse should be rendered: "Yea *He* will build the temple of *YHVH* [i.e. *He* will be the *true* builder], and *He* will bear majesty, and will sit and rule upon His Throne, and will be a Priest upon His Throne, and a Counsel of Peace will be between Them twain." The expression בֵּין שְׁנֵיהֶם is difficult. We see no way of interpreting it, except of the only two Persons mentioned in the verse, viz. *YHVH* and the Priest-King (but see Versions and Remarks). We should rather have expected the expression בֵּינוֹ וּבֵין אֱלֹהָיו "between Him and His GOD": as the words stand they must have sounded most enigmatical to the Prophet's hearers.—הוֹד, while it is employed in a variety of other significations, is especially used of royal majesty (Ps. xxi. 6, Jer. xxii. 18, Dan. xi. 21).—It seems more natural to take the suff. of *cis'ô* "His throne" as referring to

14 And the crowns shall be to Helem, and to Tobijah, and to Jedaiah, and to Hen the son of Zephaniah, for a memorial in the temple of the LORD.

the Subject of the whole sentence, than to refer it to *YHVH*. נִפְאֶה (which seems to have been originally a quadrilateral, comp. Arab. *cursiy*, Syr. *cūrsyō*) means an ordinary seat (1 Sam. i. 9, iv. 13), where it is accidental that it was a High-Priest who is mentioned as sitting on it. But the word is used chiefly of a royal throne, e.g. הַכִּסֵּא (Gen. xli. 40), כִּסְאוֹ מִמַּלְכְּתוֹ (Deut. xvii. 18), &c.—כֹּהֵן sometimes means "a prince" (as in 2 Sam. viii. 8), but the expression "High-Priest" (ver. 11) precludes that interpretation here.—Another rendering of the last half of the verse is grammatically admissible, viz. "And there shall be a priest near his throne, and a counsel of peace shall be between them twain" (comp. LXX.). For this use of עַל comp. iv. 14. This rendering has one advantage over the other, viz. that the interpretation of *bēn sh'nēhém* is rendered easier, by supposing the King and the Priest to be different persons. But, on the other hand, since the construction of *v'hāyáh* is exactly the same as that of *v'yāsháb* and *umāshál*, it seems much more natural to suppose that the subject of *v'hāyáh* is the same as that of the other verbs (see Remarks).

Targum paraphrases ver. 12 thus: "Lo the man, The Messiah His name, is destined to be revealed and anointed [comp. *Targ. Y.*, Lev. iv. 3, &c.], and shall build the temple of *YHVH*." The next verse is literally rendered, as we have done (but there are two readings "and shall be a *High*-Priest," or "and shall be a *ministering* Priest"). Syr. omits the last words of ver. 12 *ubhānáh eth-hēcál YHVH*, while LXX. omits the first words of ver. 13 *v'hû' yibhnéh eth-hēcál YHVH:* both translators seem to have regarded the words as dittographed, through their not having observed the emphatic force of וְהוּא.—For the last half of ver. 13 LXX. give καὶ ἔσται ἱερεὺς ἐκ δεξιῶν αὐτοῦ, καὶ βουλὴ εἰρηνικὴ ἔσται ἀνὰ μέσον ἀμφοτέρων, substituting עַל יְמִינוֹ for עַל כִּסְאוֹ, and regarding Ἀνατολή and ἱερεὺς as two different persons. Verses 12, 13. Versions.

חֵלֶם seems to be simply a corruption of חֶלְדַּי (ver. 10). One of David's heroes was called *Chelday* (1 Chron. xxvii. 15), and this name is written חֵלֶד (1 Chron. xi. 30), and חֵלֶב (2 Sam. xxiii. 29). Here the same name has become חֵלֶם: for the Verse 14. Words and LXX.

15 And they *that are* far off shall come and build in the temple of the LORD, and ye shall know that the LORD of hosts hath sent me unto you. And *this* shall come to pass, if ye will diligently obey the voice of the LORD your God.

interchange of ב and מ comp. דִּיבֹן (Is. xv. 2) and דִּימוֹן (ver. 9); בִּרְאַדָּךְ (2 Kings xx. 12) and מְרֹדָךְ (Jer. l. 2); and the explanation of the name כְּלָאָב (2 Sam. iii. 3), as meaning מַכְלִים "causing shame," given in Talm. Babl. *Berachoth* 4ª.—LXX. render the name by τοῖς ὑπομένουσι, reading it as חֲלָם pres. partic. of חול, in the sense of מְיַחֲלִים, comp. וְיָחֵל (Gen. viii. 10).—לחן may be rendered, as by LXX., εἰς χάριτα· or "for *Chén*," another name for *Yòshiyyáh* (ver. 10), so Targ. But Syr. reads as in ver. 10.—For *l'ziccārón* LXX. εἰς ψαλμόν, either translating conjecturally, or reading זכרון as זמרון; similarly the two readings בן־עשרים ושתים שנה (2 Kings viii. 26) and בן־ארבעים ושתים שנה (2 Chron. xxii. 2) are supposed to have arisen from a confusion between כ 20, and מ 40.

Verse 15. Constructions.

In spite of the contrary opinion being expressed by such Hebr. commentators as Rashi, Qimchi, &c. we maintain that to render והיה as equivalent to וזאת תהיה לכם "and this shall happen unto you" is contrary to the usage of the language. The expression *v'hāyáh im shāmóª tishmᵉ'án* seems to be borrowed directly from Jer. xxxi. 24, where (as in every other passage where a similar expression occurs, viz. Deut. xi. 13, xxviii. 1, Ex. xv. 26, xix. 5, xxiii. 22) there is an *apodosis*. Consequently, unless with Hengstenberg we look on this verse as an abrupt *aposiopesis*, we have no choice but to regard it as a case of a *lacuna* in the text (פסקא באמצע פסוק, see Josh. iv. 1, &c.), the existence of which has not been handed down by Tradition.

vi. 9—15. Remarks.

Zechariah is now commanded to go to the house of Josiah son of Zephaniah, who was entertaining certain Jews, who seem to have come from Babylon with gifts and offerings for the House of the LORD. From these men he was to take gold and silver, and to cause to be made thereof a composite diadem, with which he was to crown Joshua the High-Priest. We cannot, of course, venture with EWALD to insert the words "and upon the head of Zerubbabel" after the words "upon the head of Joshua"; and to insert the name "Joshua" in the clause "and will be a priest upon his throne." Even if such an arbitrary alteration of the text were admissible, it would be most inappropriate.

For, as PUSEY has well remarked, had a crown been placed on the head of Zerubbabel, such an act would have aroused false hopes in the minds of the people of a restoration of the temporal kingdom, which had already been finally abolished (Jer. xxii. 30, Ezek. xxi. 31, 32). The crown was removed "until he should come whose right it is," viz. "the king who shall reign in righteousness" (Is. xxxii. 1) "and prosper," as "a Branch of righteousness" (Jer. xxiii. 5). Since Zerubbabel is not even mentioned in this passage, Joshua himself must have felt that the Prophet's words referred to One greater than himself, and that the building spoken of was a spiritual one, to symbolize which the material building was allegorically introduced.—The interpretations of ver. 13 are various—we will note the chief of them. HITZIG holds that the Messiah and an ideal priest are referred to in the clause "counsel of peace shall be between them both." But we cannot see how the thought of some ideal priest and king, who would coincide in some unity of purpose, could have occurred to the minds of the Prophet's hearers. There would be, moreover, no special reason for speaking of unity as existing between a king and a priest: for, as a matter of history, the priests and kings were seldom at variance, though the prophets and kings were frequently so. ROSENMUELLER considers that the *offices* of priest and king are alluded to. But "a counsel of peace" could not be spoken of as existing between two abstracts. KEIL takes the words as referring to the two *characters* of ruler and priest combined in the person of the Messiah. But in this case the clause would be superfluous. Why should there *not* be unity between two such characters combined in one such person? KOEHLER thinks that the reference is to the two offices of the Messiah, and that the prophecy speaks of a plan devised by the Messiah in His double character, whereby peace and salvation should be secured to His people. But this is in accord with the modes of thought of neither Old nor New Testament. Such an idea would have been incomprehensible to the Prophet's hearers; and in the N. T. any such unity of design for the salvation of mankind is spoken of as existing between the Father and the Messiah (not between two of the offices of the Latter), e.g. John vi. 38, x. 15—18, iii. 16, 17, Col. i. 19, 20. The opinion of JEROME, VITRINGA, PUSEY, WRIGHT, &c., is that which we have adopted above in our notes. Seeing that the regal dignity of the Messiah must have been generally recognised in the Prophet's time (see Jer. xxiii. 5, &c.), and that, from Ps. cx. the combination of the priestly with the kingly office in the person of the Messiah must have been expected by his contemporaries, it seems to us that they would have understood the Prophet to have referred to the same person as "sitting and ruling upon his throne," and as "being a priest upon his throne": and that, however they may have taken the words of Isaiah ix. 6, "Wonder Counsellor, *El gibbor*, *Abhi Olam*, Prince of Peace," such words must have somewhat prepared them for the statement, "the Counsel of Peace shall be between Them twain." To us, who have the advantage of later revelation, there is a fitness apparent in the phraseology, which would have been hidden from them.

CHAPTER VII.

AND it came to pass in the fourth year of king Darius, *that* the word of the LORD came unto Zechariah in the fourth *day* of the ninth month, *even* in Chisleu;

2 When they had sent unto the house of God Sherezer and Regem-melech, and their men, to pray before the LORD,

3 *And* to speak unto the priests

THE BETHEL DEPUTATION (chaps. vii. viii.).

Verses 1—3. Words and Constructions.

בכסלו "viz. in *Cislév*." The usual constr. is that of i. 7 הוא חדש שבט "that is the month *Sh'bhát*." *B'cislév* is in apposition with לחדש, comp. such a construction as לבנו ליוסף (Gen. xlvii. 29), where the noun in apposition is repeated with the *same* preposition that is prefixed to the noun with which it is in apposition. But since the ל of *lachódesh* is used only because it is preceded by the number of the day of the month, *Cislév* takes ב "in," avoiding the somewhat awkward construction with ל "of."— וישלח "then there sent" seems to denote an event subsequent to the revelation spoken of in ver. 1. Comp. 1 Kings xiv. 5, where the prophet Ahijah receives warning of the coming of the wife of Jeroboam.— *Bēthél* seems to stand for "the inhabitants of Bethel," just as "Jerusalem" often means "the inhabitants of Jerusalem." שראצר. Baer edits correctly with שׂ (not שׁ); it is mentioned as a name of one of the sons of Sennacherib (Is. xxxvii. 38), and Nergal-Sarezer occurs (Jer. xxxix. 3). The name is Assyrian [*Nirgal*]-*sar-úṣur* "May [Nergal] protect the king" (Schrader). Ewald and Koehler take the clause "Sarezer, and Regem-melec and his men" as in apposition with *Bethel*, and look on these persons as being some of the chief inhabitants of Bethel, who sent the deputation. Keil, on the other hand, takes the clause as the acc. after the verb *vayyishlách*, and regards these names as those of the deputation sent. It is true that in the very similar passage (Jer. xxvi. 22), וישלח המלך יהויקים אנשים מצרים את־אלנתן בן־עכבור ואנשים אתו..., the particle את is prefixed to the names of the people sent; but it is not absolutely necessary that it should have been expressed, though certainly the presence of the particle makes the sentence much clearer.—*Vayyishlách* is in the masc. *sing.* agreeing with the subject *nearest to it*, comp. ותדבר מרים ואהרון (Numb. xii. 1).— אנשיו comp. (2 Sam. ii. 3) ואנשיו אשר עמו.—On the whole we pre-

which *were* in the house of the LORD of hosts, and to the prophets, saying, Should I weep in the fifth month, separating myself, as I have done these so many years?

4 Then came the word of the LORD of hosts unto me, saying,

fer the rendering "The [people of] Bethel, [such as] Sarezer, and Regem-melec and his men, sent to entreat the LORD."—It would be possible grammatically to render *Bēthêl* "to Bethel," comp. מצרים in Jer. xxvi. 22 cited above. But no reason can be assigned for such a deputation being sent to Bethel, for we have no reason for supposing that "the priests belonging to the House of the LORD *Ç'bhā'ōth*" (ver. 3) dwelt specially at Bethel.—*Bēthêl*, though it means lit. "House of God," is *never* used to denote the Temple, which is called בית יי, or בית האלהים.—The phrase ויחל...פני יי occurs as early as Ex. xxxii. 11. —The first לאמר should be rendered "to say," it is repeated because of the length of the clause which follows it (see note on vi. 10).—לבית־ means "belonging to the house of," not "in &c."—הֲאֶבְכֶּה, the interrog. הֲ is pointed with a *pathach* before a guttural or a consonant with *sh'va*. It has metheg in accordance with Excurs. II. B. 2; but it is *unnecessary* to place the metheg to the *right* of the vowel, since this *ha* could scarcely be mistaken for the def. art.—For the 1st pers. *sing.* used by a people speaking comp. Numb. xx. 19 ואמרו אליו בני ישראל...ואם־נשתה אני ומקני ונתתי מכרם.—As far as form is concerned הִנָּזֵר might be either Niph. Infin. *constr.* as לְהִלָּחֶם (Ex. xvii. 25, &c.), or Infin. *absol.* as הִנָּזֹר תִּנָּזֵר (Numb. xv. 31). But it is evidently the *absol.* here, since that is the form used (without ל) to express what in Latin would be the gerund in *do*, and in Engl. the pres. partic. "separating myself": comp. Gen. xxi. 16 וַתֵּלֶךְ וַתֵּשֶׁב לָהּ...הַרְחֵק "and she went and sat down, *removing herself*."—*Zēh* comp. i. 12.—On כמה see note on ii. 6. Baer points it here *camméh*, and in ii. 6 *cammáh*; *Cod. Petrop.* has in both passages *cammáh*.

B'cislēv, ὃς ἐστι Χασελεῦ, following the ordinary construction.—For *Rēgem mēlec* Ἀρβεσεὲρ ὁ βασιλεύς, it seems probable that Αρβεσεερ represents the numeral "fourteen" ארבעה עשר, Aram. *Arbêsar*. The ארבע is easily accounted for from באַרבעה above, and the עשר was perhaps deduced from the אצר of שראצר. The whole runs thus in LXX.: καὶ ἐξαπέστειλεν εἰς Βαιθὴλ Σαρασὰρ καὶ LXX.

5 Speak unto all the people of the land, and to the priests, saying, When ye fasted and mourned in the fifth and seventh *month*, even those seventy years, did ye at all fast unto me, *even* to me?
6 And when ye did eat, and when ye did drink, did not ye eat *for yourselves*, and drink *for yourselves*?
7 *Should ye* not *hear* the words which the LORD hath cried by the former prophets, when Jerusalem was inhabited and in prosperity, and the cities thereof round about her, when *men* inhabited the south and the plain?

Ἀρβεσεὲρ ὁ βασιλεὺς καὶ οἱ ἄνδρες αὐτοῦ καὶ ἐξιλάσασθαι τὸν Κύριον λέγων κ.τ.λ.—For *l'bhèth-* wrongly ἐν τῷ οἴκῳ.—For הנזר...האבכה εἰσελήλυθεν ὧδε...τὸ ἁγίασμα, reading הַנָּזִר...הֲבָא כֹה. Some copies (Field) add ἢ νηστεύσω, another instance of correction in accordance with the Hebr. In Numb. vi. 11, 12 וְקִדַּשׁ is rendered καὶ ἁγιάσει, and וְהִזִּיר...ן ἡγιάσθη.—*Zéh cammḗh shānīm* ἤδη ἱκανὰ ἔτη.

Cĕ "when," comp. (Ps. xxxii. 3) כי החרשתי "when I kept silence." —וספוד may be taken in two ways, either as the absol. Infin. emphatic for וספוד ספדתם "and did mourn" (comp. note on iii. 4), or *sāphṓd* means "mourning," see note on *hinnāzḗr* (ver. 3), and the ו denotes "even," or "yea," as in וזה which follows (see note on iii. 2); according to the latter explanation we should render *v'sāphṓd* "yea mourning": comp. (Hag. i. 6) זרעתם הצום צמתני אני—הרבה והבא מעט is very well rendered by the E. V.—With צַמֹּתָנִי comp. (Ezek. xxix. 3) ואני עֲשִׂיתָנִי "and *I* made it *for* myself," (Is. xliv. 21) לֹא תִנָּשֵׁנִי "thou shalt not be forgotten *by* me" (*énī* being for *lī*; on ל denoting the agent after a passive see on Ps. cxi. 2); גדלני (Job xxxi. 18) "grew up *with* me" should rather be compared with Ps. v. 5 (see p. 27, last line). For the emphatic repetition of the pronoun in the separate form after a *datival* suff. compare לכם אתם (Hag. i. 4), and with *gám* לשת גם הוא (Gen. x. 21).—*V'cĕ thōc'lū* "and when ye eat," comp. (Ps. viii. 4) כי אראה שמים "when I look at the heavens."—*H'lṓ attém hā'ōc'lím* "are ye not the eaters," *v'attém hashshōthīm* "and yourselves the drinkers?" i.e. do ye not eat, and drink unto yourselves? (For the opposite principle comp. 1 Cor. x. 31, εἴτε οὖν ἐσθίετε εἴτε πίνετε εἴτε τι ποιεῖτε πάντα εἰς δόξαν Θεοῦ ποιεῖτε).—את הדברים. There is no need to supply a verb here such as "should ye not hear?" "should ye not do?" or "do ye not know?" For, in view of (2 Kings vi. 5)

Verses 5—7. Words and Constructions.

8 And the word of the LORD came unto Zechariah, saying,
9 Thus speaketh the LORD of hosts, saying, Execute true judgment, and shew mercy and compassions every man to his brother:
10 And oppress not the widow, nor the fatherless, the stranger, nor the poor; and let none of you imagine evil against his brother in your heart.

ואת־הברזל נפל אל־המים there can be no doubt about את being used for emphasis before the subject of a verb (even when not a passive): moreover in viii. 17 we have an exact parallel. In the verse before us we have (*h*ºlô*) *eth-hadd*ºbhārîm* "(are not they) the very things?", and then follows the relative governed directly by a verb *ºshér qārâ'* "which He proclaimed." So in viii. 17 we have (*cî*) *eth-col-êlleh* "(for) all these very-things (are they)," and then follows *ºshér ṣānêthî* "which I hate."—*Bºyád* "by means of," as (Is. xx. 2) דִּבֶּר יי ביד ישעיהו.—

Two renderings, both of which are equally admissible, have been proposed for the following clauses, viz. "when Jerusalem was inhabited, and at peace, and her cities round about her: and the South, and the Lowland was inhabited": and "when Jerusalem was dwelling in security, and her cities round about her: and the South, and the Lowland dwelling (similarly)"; but see p. 15. *Vºhannégebh* stands for ובהיות הנגב.—Observe that the predicate *yōshébh* is in the *masc. sing.*; comp. (Prov. xxvii. 9) שֶׁמֶן וְקְטֹרֶת יְשַׂמַּח־לֵב "oil and perfume rejoice the heart."—The *Négebh* is the southern district of Judah extending to Beersheba (Josh. xv. 21 *sqq.*).—The *Shºphēláh* (Σεφηλά 1 Macc. xxii. 38) is the Lowland district of Judah, towards the west (Josh. xv. 33 *sqq.*).

LXX. *Çºbhā'óth τῶν δυνάμεων.—Vºzéh shibhºîm καὶ ἰδοὺ ἑβδομήκοντα.* There is also in ver. 3 a reading ἰδού for ἤδη (Field).—*Hºlô eth-hadd*bhārîm* οὐχ οὗτοι οἱ λόγοι;—*Hann*bhī'îm hārîshōnîm* rightly here *τῶν προφητῶν τῶν ἔμπροσθεν* (see p. 7).

Verse 9. *Mishpát ºméth* "true judgment": in viii. 16 we have *ºméth umishpát shālóm* "truth, and justice which tends to peace," comp. *ºçáth shālóm* (vi. 13).—*Shºphṓṭū* is the correct pausal form of *shiphºṭá* (viii. 16).—*îsh eth āchîv* "with one another" (see next verse).

Verse 10. *àl-tàºshóqū* on the methegs see Excurs. II. B. 3 and A. I. 6.—The expression ורעת איש אחיו אל־תחשבו requires some explanation.—*āchîv* is in apposition with *îsh*, and *îsh* means "*each*," and so *îsh āchîv* in Gen. ix. 3 means "each his brother," that

11 But they refused to hearken, and pulled away the shoulder, and stopped their ears, that they should not hear.
12 Yea, they made their hearts *as* an adamant stone, lest they should hear the law, and the words which the LORD of hosts hath sent in his spirit by the former prophets: therefore came a great wrath from the LORD of hosts.
13 Therefore it is come to pass,

---

is "each other." But here it does not mean "each *his* brother," but "each *your* brother," i. e. "one another"; because, seeing that no such formula as (רֵעַךְ or) אִישׁ...אָחִיךָ is used, the expression אִישׁ...רֵעֵהוּ (or אָחִיו) comes to be used for the *second* as well as the *third* person e. g. (iii. 10) תִּקְרְאוּ אִישׁ לְרֵעֵהוּ. Now, *ísh āchív* is the objective gen. after *rā'áth*, and so the whole expression *rā'áth ísh āchív* means "evil against one another." In this collocation it is impossible to take *ísh* as the nom. (LXX.) καὶ κακίαν ἕκαστος τοῦ ἀδελφοῦ αὐτοῦ μὴ μνησικακείτω. But in the more simple and ordinary construction (viii. 17) וְאִישׁ אֶת־רֵעַת רֵעֵהוּ אַל־תַּחְשְׁבוּ, *ísh* is the nominative. We need not lay more stress on the expression each his *brother* (either here or in Gen. ix. 3), than to remember that this Hebrew expression, and others like it, arose from the ethical truth of the *brotherhood* of all mankind, which is an essential principle of the Hebrew Scriptures. The idiom was afterwards applied to the brute creation and to things inanimate.

The verb מָאֵן is, in prose, usually construed with ל and the Infin.

Verses 11, 12.

constr.—The normal form of the Hiph. Infin. *constr.* is with *ī* as *l'haqshíbh*, and of the *absol.* in *ē* as *v'hulbēsh* (iii. 4).—The expression וַיִּתְּנוּ כְּתֵף סֹרֶרֶת recurs only in Neh. ix. 29, it means "and offered a recusant shoulder," like an animal refusing the yoke.—The מִן of *mishsh'mō'ª* denotes "so as not to," or "in order not to," in both verses, comp. (Gen. xxvii. 1, &c.) מֵרְאוֹת. When, as here, *min* with the Infin. follows a verb denoting a deliberate act, it is equivalent to פֶּן with the Subj. (comp. Is. vi. 10).—*Śámū*, comp. ix. 13.

LXX.

Vayyitt'nú cāthéph sōrāreth καὶ ἔδωκαν νῶτον παραφρονοῦντα.—*Shāmír*, explaining the metaphor, ἀπειθῆ.

In the sing. we have always שֶׁמַע, but the plural in Pause is *always*

Verses 13, 14. Words.

שְׁמָעוּ: so too *always* שְׁמַח and שִׁמְחוּ (e. g. x. 7); but, while the partic. of the one is always שֹׁמֵעַ from *shāmá'*, that of the other is always שֹׂמֵחַ from *śāmḗªch*.—וְאֶסְעָרֵם (on the

that as he cried, and they would not hear; so they cried, and I would not hear, saith the LORD of hosts:

14 But I scattered them with a whirlwind among all the nations whom they knew not. Thus the land was desolate after them, that no man passed through nor returned: for they laid the pleasant land desolate.

---

munach, to which the note ב׳ טעמים = "two accents" refers, see Excurs. II. B. 9. N.B.) is the *Pi'el* and stands for וְאַסְעֵרֵם, the א being pointed with a full *çērē*; comp. אֲפוּ (for unused אֲפִוּ) "bake ye" (only in Ex. xvi. 23), אֲתִיוּ (for unused *'thû*) "come ye" (Is. xxi. 12, &c.). This is merely a variation in vocalization, but no Aramaism, though it is true that in Syr. an initial א (when pronounced) has *always* a vowel.—נְשַׁמָּה is the 3rd pers. perf. from שמם, the fem. partic. would be נְשַׁמָּה.—*Shammáh* is a subst. meaning "a desolation."

Constructions.

The וַיְהִי of ver. 13 and the *nāshámmāh* of ver. 14 show that יקראו, אשמע and ואסערם are *pasts*. They should be rendered "So they kept calling" (comp. note on i. 5) "and I would not hear...but I scattered them (on several occasions)."—על is used, and not בין, because the *countries* of the nations are especially thought of here, comp. (Jer. xvi. 13) וְהִטַּלְתִּי אתכם מעל הארץ הזאת על הארץ "and I will cast you out of this land into a land," &c.—אשר לא־ידעום may be either "whom they knew not," or "who knew not them."—*Mê'ōbhér umishshábh*. In Ex. xxxii. 27 we find the Imperatives עִבְרוּ וְשׁוּבוּ "pass ye up and down" (through the camp): in Ezek. xxxv. 7 the participles עֹבֵר וָשָׁב denote "all inhabitants." This latter is the meaning here, "so that there were no inhabitants," the מן being privative, comp. (Jer. xlviii. 2) מִגְוִי. In ix. 8 we have exactly the same expression מֵעֹבֵר וּמִשָּׁב, but there the מן is used in the sense of "on account of," and the expression denotes "on account of him [*or* the army] that passeth up and down [the country]."—ארץ חמדה is a reminiscence of Jer. iii. 19, and is now looked on as a sort of proper name, hence the omission of the art., comp. *Çémach* (iii. 8, vi. 12).—The ordinary constr. in prose of יָשִׂים (which may be taken as Hiph., or as Qal like יָבִין) is, as here, with the acc. of the thing made, and לְ of

that into which it is made, as (Gen. xxi. 18) לגוי גדול אשימנו "I will make him into a great nation."

LXX. For *vayhí* καὶ ἔσται, reading וְיִהְיוּ, and consequently the other verbs also are put incorrectly in the future.

CHAPTER VIII.

AGAIN the word of the LORD of hosts came *to me*, saying,

2 Thus saith the LORD of hosts; I was jealous for Zion with great jealousy, and I was jealous for her with great fury.

3 Thus saith the LORD; I am returned unto Zion, and will dwell in the midst of Jerusalem: and Jerusalem shall be called a city of truth; and the mountain of the LORD of hosts the holy mountain.

4 Thus saith the LORD of hosts;

On *qinnéthī* with ל comp. i. 14.—On the accusatives *qin'áh g'dōláh* and *chēmáh g'dōláh* see note on i. 2.—*Shábhtī...v'shàcantí* "I am returned...and will dwell," comp. ii. 14—16 (E. V. 10—12).—*'méth* "truth" and *qódesh* "holiness" being abstracts have, as is often the case, the def. art. prefixed. Thus עיר האמת means "City of Truth," הר הקדש "Mountain of Holiness." There is no word in Bibl. Hebr. for "true" (though there is נאמנה "faithful," cf. קריה נאמנה Is. i. 26), so that if the prophet had wished to say "the true city" he could only have used the expression which he has here. But, on the other hand, there is an adj. "holy," so that had he meant to say "the true city, the holy mountain," he might have written instead of *hár haqqódesh* הַהָר הַקָּדוֹשׁ.—LXX. πόλις ἀληθινὴ...ὄρος ἅγιον.

Verses 2, 3. Constructions and LXX.

עֹד ישבו "there shall yet dwell." In ver. 20 we have a slight variation of construction עד אשר יבאו "it (shall yet be) that there shall come."—איש means "each" (see note on vii. 10), and the ו introduces the clause descriptive of additional circumstances, comp. v. 9, vi. 1.—רחֹב is a *fem.* noun (Dan. ix. 25), but with the plur. the *masc.* verb is here used (hardly because the fem. is here used as a neut., Böttcher, C. H. H. Wright, but) because the Imperf. 3rd and 2nd *fem. plur.* is but sparingly used in Hebrew, comp. (Ps. cxlv. 15) עיני כל אליך ישברו, and on the other hand ולא־

Verses 4, 5. Constructions.

There shall yet old men and old women dwell in the streets of Jerusalem, and every man with his staff in his hand for very age.

5 And the streets of the city shall be full of boys and girls playing in the streets thereof.

6 Thus saith the LORD of hosts; If it be marvellous in the eyes of the remnant of this people in these days, should it also be marvellous in mine eyes? saith the LORD of hosts.

7 Thus saith the LORD of hosts; Behold, I will save my people from the east country, and from the west country;

8 And I will bring them, and they shall dwell in the midst of Jerusalem: and they shall be my people, and I will be their God, in truth and in righteousness.

9 Thus saith the LORD of hosts;

תראינה עיניך (2 Kings xxii. 20, &c. and comp. Zech. viii. 9).—On the vocalization of *mish'antô* see note on xi. 3.—The predicate משחקים is *masc.*, as is commonly the case when a masc. and fem. noun precede, as (Gen. xviii. 11) אברהם ושרה זקנים.

כי denotes "if" as in (2 Kings iv. 29) כי תמצא־איש "if thou meet any one." But the expression *bayyāmîm hāhêm* "in *those* days" (viz. when the House was first founded), not "in *these* days" (E. V.), shows that we cannot render the first *yippālê'* "it be (*or* shall be) too marvellous" (LXX. εἰ ἀδυνατήσει ...ἐν ταῖς ἡμέραις ἐκείναις). כי יפלא must, therefore, mean "if it *was* too marvellous (see note on i. 5)." גם stands for הֲגַם comp. (1 Sam. xxii. 7) גם־לכלכם יתן "will he give to all of you?" (see also p. 35). Thus גם יפלא may be rendered "was it, therefore, too marvellous," or since the work was not then completed, it may mean "is it, therefore (*or* will it, therefore, be) too marvellous, &c." LXX. μὴ καὶ ἐνώπιόν μου ἀδυνατήσει; Verse 6. Constructions and LXX.

מושיע is the Prophetic Participle followed by the Perfect with *vāv* convers. *vᵉhêbhêthî*, comp. p. 36. (Baer has accidentally omitted the Fixed Metheg with ואני.)—For *vᵉshāc'nû* LXX. give καὶ κατασκηνώσω, reading וְהִשְׁכַּנְתִּי, and that probably deliberately in order to retain the same subject of the sentence. Verses 7, 8. Words, Constructions and LXX.

Observe that "in *these* days," and "in *those* days," (ver. 10) are contrasted. "The prophets," viz. Haggai and Zechariah, and perhaps others.—*'shêr* stands for אשר היו.—ביום is the constr. before the finite verb *yussâd* "was founded," comp. ביום הִבָּר יי (Ex. vi. 2), and the similar Arab. construction *waqta* Verse 9. Constructions and LXX.

Let your hands be strong, ye that hear in these days these words by the mouth of the prophets, which *were* in the day *that* the foundation of the house of the LORD of hosts was laid, that the temple might be built.

10 For before these days there was no hire for man, nor any hire for beast; neither *was there any* peace to him that went out or came in because of the affliction: for I set all men every one against his neighbour.

'statara (Hebraice עֵת הִסְתַּתֵּר) "what time he hid himself." (The case of תחלת דבר־יי Hos. i. 2 is doubtful, for there is a substantive הַדֹּבֶר Jer. v. 13, comp. R. D. Qimchi's Introd. Poem to his *Comm. on Pss.*).—*Hàhēchál* is in apposition with *Béth YHVH:* there is no need, with Hitzig, to regard it as a gloss.—לְהִבָּנוֹת "for the purpose of being built," i.e. when its foundations were laid for this purpose. LXX. give what they conceived to be the sense of the passage, and render freely ἀφ' ἧς ἡμέρας τεθεμελίωται...καὶ ὁ ναὸς ἀφ' οὗ ᾠκοδόμηται. There is no need to suppose that they read מהבנות (see p. 3, last line).

Verse 10. Words and Constructions.

Sācár "hire" is masc., and with it *nìh'yáh* agrees; but אֵינֶנָּה is attracted into the gender of הַבְּהֵמָה (see note on vi. 6).—*Nìh'yáh* is the 3rd sing. Perf. masc. of הָיָה (on the *mà'arîc* see Excurs. II. A. 7). The Niph. of this verb occurs only in the Perf. and Partic. It generally means "happened" (Judg. xix. 30), "was caused" (1 Kings xii. 24), "was undone," i.e. "went off" (of sleep, Dan. ii. 1), or (into a swoon, Dan. viii. 27). In Joel ii. 2 לֹא נִהְיָה means "was not," and so here. Observe that the tense of אֵין is decided by the context.—מִן "on account of" (comp. ix. 8).—הַצָּר "the enemy," from צַר (Is. v. 30), Rt. צרר (comp. גַּן from גנן, רַע from רעע), the *qāmāç* is on account of the disjunctive accent.—וְאֶשְׁלַח is the correct reading (not וְאֵשׁ). Some of these cases, in which we have *và* when we should have expected *và*, may be explained as being the Imperf. of repeated action, as וַאֲנַרֵּשׁ (Judg. vi. 9) "and I kept driving them," וַאֲשַׁלְּחָהּ (xx. 6) "and kept sending her" (comp. Zech. vii. 14). But others can only be explained as instances of anomalous vocalization as וַאֲנַתֵּחָהּ (Judg. xx. 6) "and I cut her in pieces," וַאֲמִתֵּתֵהוּ (2 Sam. i. 10) "and I slew him." *Và'ashallách... b'rē'ēhū* render "and I kept letting loose all men against one another,"

11 But now I *will* not *be* unto the residue of this people as in the former days, saith the LORD of hosts.

12 For the seed *shall be* prosperous; the vine shall give her fruit, and the ground shall give her increase, and the heavens shall give their dew; and I will cause the remnant of this people to possess all these *things*.

13 And it shall come to pass, *that* as ye were a curse among the heathen, O house of Judah, and house of Israel; so will I save you, and ye shall be a blessing: fear not, *but* let your hands be strong.

14 For thus saith the LORD of hosts; As I thought to punish you, when your fathers provoked me to wrath, saith the LORD of hosts, and I repented not:

ὁ μισθὸς...οὐκ ἔσται εἰς ὄνησιν καὶ...οὐχ ὑπάρξει, not only have they read נהיה as נהנה, from the Rabb. and Aram. הנה "to enjoy," but they have taken the initial נ as the Rabb. or Aram. prefix of the Fut. (comp. p. 51); *Min haççár*...ἀπὸ τῆς θλίψεως καὶ ἐξαποστελῶ. LXX.

Cayyāmîm hārîshōnîm denotes "as *in* the former days," since after כ a preposition is often understood, e. g. (Is. ix. 3) כְּיוֹם מִדְיָן "as in the day of Midian."—אני "I am," or as E. V. "I will be"; there is no need with LXX. to supply any such verb as ποιῶ.—כי "for" introduces an assurance in proof of the statement of ver. 11. *Zéra' hashshālām* "the seed [which flourishes only in times] of peace," viz. *haggéphen* "the vine." In Jer. ii. 21 the word *zéra'* "seed" is used of יְשׁוּרֵק (see p. 12) in the expression זרע אמת "genuine seed" (the καλὸν σπέρμα of Matt. xiii. 24). For *cî zéra' shalóm* Syr. gives "for the seed shall be in peace." LXX. ἀλλ' ἢ δείξω εἰρήνην, *cî* might possibly stand for כי אם (as in Gen. xxxi. 16 after a negative sentence); but here there is hardly sufficient contrast between the two sentences to justify this rendering. For זרע they read possibly אֹרַע, Hiph. of ידע, which they render by δείκνυμι in Gen. xli. 39, &c. Verses 11—13. Constructions and Versions.

זממתי (comp. i. 6) in the 1st pers. Perf. this verb occurs here only in its uncontracted form, and only in Jer. iv. 28 contracted זַמֹּתִי.—*V'lô nichámtî* "and I repented not," LXX. καὶ οὐ μετενόησα, see p. 19.—שבתי זממתי "I have again purposed," comp. (Hos. v. 11) דואיל הלך "he went willingly," (Gen. xxx. 31) אשובה ארעה "I will again feed" (comp. p. 46). LXX. παρατέταγμαι καὶ διανενόημαι (in i. 6 they render זמם by παρατέτακται), Verses 14—17. Words, Constructions and LXX.

15 So again have I thought in these days to do well unto Jerusalem and to the house of Judah: fear ye not.

16 These *are* the things that ye shall do; Speak ye every man the truth to his neighbour; execute the judgment of truth and peace in your gates:

17 And let none of you imagine evil in your hearts against his neighbour; and love no false oath: for all these *are things* that I hate, saith the LORD.

18 And the word of the LORD of hosts came unto me, saying,

19 Thus saith the LORD of hosts; The fast of the fourth *month*, and the fast of the fifth, and the fast of the seventh, and the fast of the tenth, shall be to the house of Judah joy and gladness, and cheerful feasts; therefore love the truth and peace.

20 Thus saith the LORD of hosts; *It shall* yet *come to pass*, that there shall come people, and the inhabitants of many cities:

21 And the inhabitants of one *city* shall go to another, saying,

---

here they may have read חשבתי "I thought," "I intended," for שבתי; or, perhaps, taking *shábhtī* as "again," they paraphrased the expression by two words of cognate meaning.—את־רעהו (ver. 16) *eth* here means "with."—*Vᵉ'ísh eth-rā'áth rē'éhū* see note on vii. 10.—*Cᵉ'í eth-col-élleh ᵃshér ṣānéthī* see note on vii. 7, and add as an example of this construction (Hag. ii. 5) את־הדבר אשר כרתי אתכם בצאתכם ממצרים. LXX. simply διότι ταῦτα πάντα ἐμίσησα.

Verse 19. LXX. and Constructions.

צום הרביעי "the fast of the fourth [month]." LXX., after the analogy of יום הששי (Gen. i. 31) νηστεία ἡ πέμπτη, and so also with the others. After εἰς χαρὰν is inserted καὶ εὐφροσύνην, and after καὶ εἰς ἑορτὰς ἀγαθάς is inserted καὶ εὐφραν-θήσεσθε.—The ו of *vᵉhà'méth*, like the Arab. *fa*, denotes "therefore," comp. (Ezek. xviii. 32) "For I have no pleasure in the death of him that dieth... וְהָשִׁיבוּ וִחְיוּ therefore repent ye and live." (The ו of *vᵉàmartá* (i. 3) might be so taken, as indeed it is by the E. V.) In such a case the ו is usually prefixed to the *verb*; but here the objects *hà'méth vᵉhashshālóm* are put first for the sake of emphasis.

Verse 20. Constructions and LXX.

עד אשר (comp. ver. 4) stands for עד יהיה אשר, as in ver. 23 יהיה is understood before אשר. In both cases אשר is equivalent to כי "that," comp. (Eccles. v. 4) טוב אשר.—After λαοὶ LXX. insert πολλοὶ from ver. 22.

Verses 21, 22. Constructions and LXX.

For the expression *áchath el-áchath* "one to another" comp. Ex. xxxvi. 10, 12, 13.—נלכה and אלכה (with final ה) are certainly "energetics," or "voluntatives" here (see p. 6).—The absol. Infin. *hālóc*, though put *after* the verb is used for the sake of

Let us go speedily to pray before the LORD, and to seek the LORD of hosts: I will go also.

22 Yea, many people and strong nations shall come to seek the LORD of hosts in Jerusalem, and to pray before the LORD.

23 Thus saith the LORD of hosts; In those days *it shall come to pass*, that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you: for we have heard *that* God *is* with you.

---

emphasis, comp. הלך הלוך (2 Sam. iii. 24), שמעו שמוע "listen attentively" (Job xiii. 17).—*L'challóth* see vii. 2.—The other city answers "I also will go." On this usage of the 1st pers. *sing.* see note on vii. 3. *Gam-ánī* see note on vii. 5.—LXX. καὶ συνελεύσονται κατοικοῦντες πέντε πόλεις εἰς μίαν πόλιν, borrowing the word "five" possibly from Is. xix. 18 "In that day there shall be *five* cities..., *one* shall be called..."—עצומים LXX. πολλά, and so in Gen. xviii. 18 *'āçúm* πολύ, but the word means "numerous," "strong," not "many."

We find בימים ההם (Gen. vi. 4, &c.), and also בימים ההמה as here (comp. Joel iii. 2, iv. 2), see also להנה (Zech. v. 9).— Verse 23. On the construction of אשר see note on ver. 20; LXX. ἐάν, taking *asher* as equivalent to *cí* "if" (ver. 6), and ו as introducing the *apodosis*. On יחזיקו...והחזיקו see note on vi. 10.—The number *ten* is used for an indefinitely large number (e.g. Gen. xxxi. 7). In the passage (Is. iv. 1), which our Prophet seems to have had in mind, the number *seven* is used in this sense.—The expression *l'shōnōth haggōyím* "languages of the nations" is formed after הגוים והלשנות "the nations and the languages" (Is. lxvi. 18), comp. Dan. iii. 29, vii. 14, &c.—*Cānáph* (constr. *c'náph*) is the name of the corner of the long flowing garment then worn by the Jews. To each of these אַרְבַּע כְּנָפַיִם the צִיצִת was attached (Numb. xv. 38): this was the distinctive visible sign of an איש יהודי. *Cí* "that" is omitted after *shāmá'nū* probably because *cí* "for" immediately precedes it; on the other hand we have (2 Kings xix. 8, Is. xxxvii. 8) כי שמע כי נסע מלכיש "For he had heard that he was departed from Lachish."

This mission took place B.C. 518, in the second year after the resumption of the work of rebuilding the Temple (Hag. i. 15), and about two years before its completion (Ezr. vi. 15).—"Two hundred and twenty-three men of Bethel and Ai" had returned "to Jerusalem and Judah, every one to his own city" (Ezr. ii. 1, 28). The four fasts referred to in viii. 19 are of (17th) Tammuz when a breach was made in the walls of Jerusalem by Nebuchadnezzar in

Chaps. vii. viii. Remarks.

the eleventh year of Zedekiah (Jer. lii. 5—7): (9th) Abh, when the Temple was destroyed by Nebuzar-adan in the 19th year of Nebuchadnezzar (Jer. lii. 12, 13, 2 Kings xxv. 8—10): (3rd) Tishri when Gedaliah was assassinated (2 Kings xxv. 25, Jer. xli. 2—6) B.C. 587: 10th Tebheth, when Nebuchadnezzar began to lay siege to Jerusalem (2 Kings xxv. 1, Jer. xxxix.) in the ninth year of Zedekiah. (The number of the day of the month is placed in brackets, where from the Biblical account there is some doubt as to the exact day.)—The people of Bethel seem to have been the representatives of all the people, at all events the reply is given to the whole nation (vii. 5). Though the mission came in the *ninth* month, no question was asked about the fast of the *tenth* month, but only about that of the *fifth* month. The reason of this appears to be, that the fast in *Abh* being in mourning for the destruction of the Temple, it was natural that, now the rebuilding of it had progressed so far, they should inquire whether that particular fast should be kept. The Prophet in his first reply mentions also the fast of the *seventh* month, which was kept in memory of the assassination of Zedekiah, which took place soon after the destruction of the Temple. The 70 years to which he refers are those between the 7th month B.C. 587 and the 9th month B.C. 518. He does not, even in viii. 19, give a definite answer to their question, but warns them against the sins which brought about the deportation of the nation, and promises that their land shall once more be fruitful and prosperous, and their fasts be turned into feasts, if only they will "love Truth and Peace."—Chap. viii. closes (ver. 20—23) with the promise of a glorious future for Israel, in many nations uniting themselves to them to serve the One Only God; comp. Mic. iv. 2, Is. ii. 2, 3, xlv. 14, and Zech. ii. 10—12, xiv. 16—19. Ver. 23 must not be taken as a direct prophecy of the coming of our Lord, for the expression "a man a Jew" is used in the singular merely for the sake of contrast with the "ten men from all languages of the nations," and in reality denotes not an individual Jew, but the whole Jewish nation (see Is. xlv. 14). At the same time the adoption of Christianity (the true development of Judaism) by the Gentiles was a distinct fulfilment of this prophecy.

CHAPTER IX.

THE burden of the word of the LORD in the land of Hadrach, and Damascus *shall be* the rest thereof: when the eyes of man, as of all the tribes of Israel, *shall be* toward the LORD.

Verse 1. Words.

מַשָּׂא, which first of all means "a burden," comes afterwards to be very commonly used of "an oracle" or "prophecy" (comp. especially Jer. xxiii. 33—40), and that, generally, of a threatening character. The Root is נָשָׂא "to take up"; as a man takes up a burden, so a prophet is said in Hebrew to "take up" his speech, compare (Numb. xxiii. 18) וַיִּשָּׂא מְשָׁלוֹ "and he took up his parable." It is only in the post-exilian prophets (Zech. ix. 1, xii. 1, and Mal. i. 1)

2 And Hamath also shall border thereby; Tyrus, and Zidon, though it be very wise.

that משא is followed by דבר. In Arabic the conjugation, corresponding to the Hebrew Hiphil, of the verb *nasha-a* means "to lift up," (Hebr. נשא) and from it is derived a substantive *inshā*, which means "composing," "reciting," or "composition."—חַדְרָךְ (some MSS. read חַדְרַךְ) is the town and district *Ha-ta-ri-ka*, near Damascus and Hamath, which is mentioned in several Assyrian inscriptions (Schrader).—In מְנוּחָתוֹ the *u* is long, and merely written defectively (see note on i. 13); the metheg is placed in accordance with Excurs. II. A. 1. The word denotes "its (i.e. of the oracle of the Lord) resting-place or goal."—אדם denotes "mankind"; there is no need (with J. D. Michaelis) to read אֲרָם "Syria," in which case עין ארם would mean "the whole face of Syria"; comp. Ex. xx. 15, Numb. xxii. 5, 11. (Baer has accidently עַיִן).

The ב of *b'éreç* denotes "against," as (Is. xxi. 13) משא בערב "the prophecy against Arabia"; but usually *massá* is put in construction with the noun following, e.g. משא בבל (Is. xiii. 1).—כי ליי עין אדם seems simply to mean "for to the Lord shall the eye of men be directed," comp. (Ps. cxxiii. 2) "As the eyes of servants are unto the hand of their masters...so are our eyes unto the Lord (אֶל יי)"; only there it is in expectation and here in amazement, &c. It is true that "eye" is here in the singular; but that is an unimportant difference, comp. (Ps. xxxiii. 18) עין יי אל-יראיו with lxxxiv. 16) עיני יי אל-צדיקים.—וכל stands for ועין כל. Constructions.

Massá LXX. λῆμμα, comp. 4 Kings ix. 25. Aq. ἄρμα. LXX. usually ὅρασις (Is. xiii. 1), ὅραμα (xxi. 1), or ῥῆμα (xiv. 28). *Chadrác* LXX. Σάδραχ. Δαμασκοῦ the locative "in Damascus." For *m'nùchāthŏ* θυσία, reading (since the *ū* is written *defectivè*) מְנֻחָתוֹ.—διότι K. ἐφορᾷ ἀνθρώπους κ.τ.λ. taking אדם as the *obj.* gen. "To the Lord is an eye on man, &c."; so too Koehler, comp. Jer. xxxii. 19. Versions.

Observe that תִּגְבַל־בָּהּ (as also וְתִצְבַר־כֶּסֶף in the next verse) has *ga'yā* (Excurs. II. B. 7).—כי is a particle which is capable of various significations (see Dictionaries): here it seems best to take it in the sense of "although," as (Ex. xiii. 17) כי הוא Verse 2. Words.

3 And Tyrus did build herself a strong hold, and heaped up silver as the dust, and fine gold as the mire of the streets.
4 Behold, the Lord will cast her out, and he will smite her power in the sea; and she shall be devoured with fire.
5 Ashkelon shall see *it*, and fear; Gaza also *shall see it*, and be very sorrowful, and Ekron; for her expectation shall be ashamed; and the king shall perish from Gaza, and Ashkelon shall not be inhabited.

קָרוֹב "although it was the nearest."—חֲכְמָה is the 3rd pers. fem. Perf. (see Excurs. II. A. 4). With this passage comp. Ezek. xxviii. 12 sqq.

This verse is somewhat elliptical, the style of this passage being highly poetical. The meaning is that "also *against* Hamath Tyre and Sidon is the prophecy"; or that "also Hamath Tyre and Sidon shall be its resting-place." Before *tigbol-bāh* the relative must be understood, thus: "Hamath *which* borders thereon (viz. on Damascus)," as (Gen. xxxix. 4) בל־אשר יש־לו = כל־יש־לו (of the next verse).—*Chăc'māh* LXX. plur. ἐφρονήσαν.

Constructions.

מָצוֹר means (1) distress, (2) siege, (3) earthworks for besieging, (4) *fortification*. Its constr. is מְצוֹר (Ezek. iv. 7) and its Root is צור. But in the expression מְעוֹז הַיָּם "fortress of the sea," which is an appellation of Tyre in Is. xxiii. 4, the word מָעוֹז does not lose its *qāmāç* in the construct form because it comes from Root עזז (see Jennings and Lowe on Ps. xxxi. 2). The word *Māçór* is chosen, of course, on account of its similarity of sound with *Çór* "Tyre."

Verse 3. Words.

For תֵּרֵא Baer (on MS. authority) reads תֵּרָא (so too וְתֵרָא Mic. vii. 10) like the masc. יִרָא (Gen. xli. 33). Some old grammarians seem not to have distinguished between *çērē* and *accentuated segōl*, thus Rashi (on Ex. i. 20).—וְתָחֵל seems to be a simple future.—הוֹבִישׁ is grammatically the Hiph. of יָבֵשׁ, and would properly mean "he has made to dry up," as in Josh. ii. 10, or "is dried up," as in x. 11, Joel i. 10. And in this latter sense it *may* be here used "her hope is dried up." But it is better to suppose the root to be used in the sense of בּוֹשׁ "to be put to shame," "be disappointed" (Joel i. 11, &c.), since such interchange of roots with one weak letter is one of the commonest phenomena of the Hebr. language (and indeed of Semitic languages generally, even as early as Assyrian), see pp. 30, 46.

Verse 5.

6 And a bastard shall dwell in Ashdod, and I will cut off the pride of the Philistines.
7 And I will take away his blood out of his mouth, and his abominations from between his teeth: but he that remaineth, even he, *shall be* for our God, and he shall be as a governor in Judah, and Ekron as a Jebusite.
8 And I will encamp about mine house because of the army, because

—מַבְטָהּ "her hope (or expectation)," comp. מַבְטָם (Is. xx. 5), Root נבט. The *pathach* of the first syllable is here lightened into *segōl*, as we find יֶדְכֶם (not יַדְכֶם), אֶבְיָתָר (not אַבְיָתָר) *Abiathar*. Comp. notes on vi. 1, x. 9.—לא תשב "shall not be inhabited" (comp. vii. 7); or "shall not endure" (comp. Gen. xlix. 24).

Mebbāṭáh wrongly παραπτώματι αὐτῆς "her transgression"; perhaps they took *hibbīt* in the sense of παροράω "to *over*-look," "miss," and so equivalent to חָטָא; but *Cod. Alex.* rightly ἀπὸ τῆς ἐλπίδος αὐτῆς, which may, however, be a mere correction. LXX.

מַמְזֵר (on the der^n^. consult the Dictionaries) means here "a mixed race."—וְהִכְרַתִּי 1st pers. sing. perf. Hiph. from כרת (for הִכְרַתְתִּי, the ת being according to rule assimilated to the ת). On the *tone* see note on i. 3. Verse 6. Words.

Ashdṓd rightly Ἄζωτος. The case-ending ς may represent the final *d* (pronounced *dh*, then *θ*, then ς), comp. Μαχμάς, for מחמר *Machmad* (Hos. ix. 6); or perhaps, seeing that the ω seems to correspond with the *ṓ*, the *sh* and *d* became assimilated into ζ, and ος is merely the termination. LXX.

On *vàh^a^sìrōthí* see Excurs. II. A. 1, and 6, and note on i. 3.—On the form שקציו see on נחמים (i. 13).—שְׁנֵיו is the dual, from שֵׁן, שְׁנַיִם.—ונשאר is the perfect (with ו consecutive), the participle would be נשאר.—כְּאַלֻּף "as a leader," this is the only place in which אלוף is written defectively *in the singular*, the *u* is, of course, long (see on נאם i. 3). Verse 7. Words.

On the *tone* of *v'chānîthī* see p. 5.—לביתי means "for the protection of my house," comp. (Ps. cxxiv. 1) לולי יי שהיה לנו "if it had not been the LORD, who was *on our side*."—מִצָּבָא "on account of an army," on this use of מן see on ii. 8. צבא stands Verse 8. Words.

of him that passeth by, and because of him that returneth: and no oppressor shall pass through them any more: for now have I seen with mine eyes.

for צבא (which is in fact the reading of some MSS.), as נסה (Ps. iv. 7) stands for נשׂא. Some would point the word מצבה "as a garrison," in accordance with 1 Sam. xix. 12, which is, however, the only passage in which the word occurs in the fem. form, elsewhere it is always מצב. —The מ of the next two words means also "on account of."—For the expression עבר ושב compare note on vii. 14.

LXX. For מצבה LXX. has ἀνάστημα, reading, probably, מַצָּבָה "a column."—τοῦ μὴ...μηδὲ, giving to מ the privative sense it has in vii. 14. Possibly they read the words מֵעֹבֵר וּמִשֹּׁב. (Cod. Alex. ἀνάστεμα, comp. ἀνάθημα and ἀνάθεμα, σύστημα and σύστεμα, &c.)

Remarks. It is impossible to discuss all the theories which have been propounded with regard to the time of the composition of different parts of Zech. ix.—xiv. We will content ourselves with mentioning here the chief arguments, which have been adduced to prove the pre-exilian authorship of ix. 1—8. (1) It has been argued, that *Zech. ix.* 1—8 *is so like to Amos i.—ii.* 6 (delivered in the early part of Uzziah's reign, i.e. a few years after B.C. 810), *that it seems impossible that two prophecies so similar should have been uttered at periods so wide apart.* Now, the only similarity between these two passages is, that in both Damascus, Tyre, Gaza, Ashdod, Ashkelon, and Ekron are threatened. The dissimilarity, however, is much greater. (α) In Amos we find the Ammonites, Edomites, and Moabites also mentioned, but not so in Zechariah. And this is most natural, for, while in the time of Uzziah these were still powerful nations, on the return from the captivity they were so weak, that when in the time of Nehemiah "Sanballat and Tobiah, and the Arabians and the Ammonites and the Ashdodites" all conspired to hinder the Jews from rebuilding the Wall of Jerusalem, it was found sufficient to repel them that half of the returned exiles should stand to arms, while the other half went on with the work of building. (β) Amos expressly states that Aram-Damascus should be carried away to Kir, while there is no such intimation in Zech. ix. (γ) Amos speaks of Judah and Israel as separate kingdoms, to be subjected to the same judgments as the other nations, while in Zech. Israel is but one nation (comp. ver. 13 and Remarks there), and is assured of God's protection. (δ) The *style* of the two passages is *not* similar. That of Amos i.—ii. 6 is of a marked character, but we find no echo of that style in Zech. ix. 1—8. (ε) It has been urged that *this oracle speaks of several cities and kingdoms as independent, which had lost their independence, before the period of the return from exile.* Thus Damascus lost its independence when Tiglath-Pileser overthrew Syria in the beginning of the reign of Ahaz, and Hamath was subdued to the Assyrians in the time of Hezekiah. (The

reference to Tyre and Sidon is admitted by the objectors to afford no clear indication of the early date of the prophecy.) We may reply simply, that Jeremiah prophesied against Damascus and Hamath even after Nebuchadnezzar had overrun their territories (Jer. xlix. 23—37), and Jeremiah (xxv. 20) and Ezekiel (xxv. 15—17) denounced judgments on the Philistines, so that it is not strange that a post-exilian prophet should speak in general terms of the disasters, which would overtake these nations, when the Medo-Persian empire should be overthrown by the Greeks.—(2) The prophecy has been supposed *to allude to the immunity experienced by Jerusalem during the irruption of Rezin king of Syria and Pekah king of Israel into the territories of Judah* (2 Kings xvi. 5), *as well as during the wars with the Philistines which occurred during that period* (2 Chron. xxviii. 18), and it is further argued that *ch. xi.* 14 *shows that the struggle between Judah and Israel is looked on as already begun, at this time when the Prophet threatens Damascus* (*ix.* 1). *The denunciations against Tyre are to be viewed as naturally arising out of the sale of the Israelite captives at that period by Phoenician merchants* (Joel iii. 4—6). But (α) if this were the case it would be most difficult to account for the omission of any notice of the far more important enemies of Judah at that period, viz. Ammon (2 Chron. xxvi. 8, xxvii. 5), Edom and Moab (Amos i. 11—15, ii. 1—3), and Arabia (2 Chron. xxvi. 7). (β) The dissolution of the brotherhood between Israel and Judah is in xi. 14 (see Remarks) distinctly spoken of as in the future. If, then, that passage refers to the revolt under Jeroboam, it must have been written at a time prior even to 975 B.C., when Damascus was still included in the kingdom of Solomon, and such threats against Syria would have been meaningless.—But the strongest argument against such theories is, that to no period of history does this prophecy (ix. 1—8) apply so exactly, as to the conquests of Alexander the Great in 333 B.C. The chief points of the prophecy are, judgments on Syria and Philistia, and the burning of Tyre; the removal of the king from Gaza, the desolation of Ashkelon, the introduction of a mixed race into Ashdod, and the eventual fusion of the Philistines with the Jews; the protection of Israel amid their confusion. Now, when Alexander had completely shattered the might of Persia, in the battle of Issus, he marched into Syria. He sent a strong detachment under Parmenio to operate against Damascus, and himself with the main body marched against Tyre. And this mighty stronghold, which had stood a five years' siege from the Assyrians, and a thirteen years' siege from the Chaldæans, was taken by Alexander in seven months, and then (as Q. Curtius says) "having slain all save those who fled to the temples, he ordered the houses to be set on fire." No special mention, it is true, is made of Ashkelon and Ekron in the accounts of the march of Alexander, but Gaza fell after a siege of five months, and Hegesias (a contemporary of Alexander) especially mentions that "the king of Gaza was brought alive to Alexander. The breaking up of petty nationalities and the fusion of races was part of the policy of Alexander." But no mention is made of any great conversion of the Philistines to the Jewish religion at this period. While, as late as 1 Macc. x. 83, we hear of a temple of Dagon at Ashdod being destroyed by Jonathan, after that time the Philistines disappear as a separate people, and the name of their country "Palestine" became used as the designation of the whole land. It seems best, therefore, to adopt the view of KOEHLER, that "the prophecy does not merely delineate the events connected with the triumphal progress of Alexander, but predicts the general events which followed the Greek conquest of Palestine, inclusive of the various wars which occurred in the latter days of

9 Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he *is* just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass.

the Grecian supremacy" (comp. Remarks on ver. 9—17). The word *Y'bhusi* seems to be parallel with *alluph*, and not contrasted with it: therefore, one would suppose it to mean either "Jebusite," in reference to the fact that "they dwelt with the children of Judah in Jerusalem" (Josh. xv. 63); or "Jerusalem itself," in which sense the word is also used (Josh. xviii. 63); and not as equivalent to "Gibeonites" or "Nethinim" who held a servile position (Josh. ix., Neh. x. 28, 29, Ezr. viii. 20, &c.). The promise of protection to Israel given in ver. 8 was signally fulfilled, when Alexander, according to the well-known story (see my *Memorbook of Nürnberg*, p. 20), spared Jerusalem, and granted the Jews special favours. The meaning of the words "no oppressor (task-master) shall pass through (*or* over) them any more" is, that the nation would not be again reduced to the position of slaves, as they were by the Babylonians and Persians. And such was the case, for God's protecting care was over them, in fulfilment of the assurance "now have I seen with mine eyes": so that neither did Alexander, nor any of the Seleucian dynasty, ever succeed in enslaving them.

Verse 9. Words.

גִּילִי (the 2nd pers. fem. of imperative Qal of גִּיל) would according to rule be accentuated on the first syllable. But there are many exceptions to the rule (caused perhaps by considerations of euphony), thus Is. li. 9 we have עוּרִי עוּרִי *'ūrî 'ūrî*, and so too in the first sentences of Judg. v. 12 *'ūrî 'ūrî*, and Is. xxi. 2 צוּרִי *çūrî*; while in the second sentence of Judg. v. 12 the accentuation is regular *'úrī 'úrī*, as also in *shúbhū* (ver. 12).—הָרִיעַ is "to cry aloud," הָרַע "to do harm."—נוֹשָׁע, the Niph. partic. of יָשַׁע, can only mean "saved."—חֲמוֹר is a "he-ass," אָתוֹן a "she-ass."

Constructions.

The וְ of וְעַל does not mean "and" as though he were to come riding on two animals; but "even," "namely," "yea," as Ex. xxv. 9 וְכֵן תַּעֲשׂוּ "*even* so shall ye do."—בֶּן־אֲתֹנוֹת means lit. "son of she-asses," i.e. such a foal as she-asses in general are in the habit of bearing, comp. כְּפִיר אֲרָיוֹת "cub of lions" (Judg. xiv. 5).

LXX. &c.

κήρυσσε is not a good rendering of *harī'ī*. Tischf. mentions no reading ἀλάλαξον. Just. Mart. (*Tryph.* 53) ἀλάλαξον κήρυσσε, but (*Apol.* i. 35) only κήρυσσε.—Cod. Alex. right, ὁ βασιλεύς σου. The translation σώζων for *nōshā'* cannot be justified. πραΰς would

10 And I will cut off the chariot from Ephraim, and the horse from Jerusalem, and the battle bow shall be cut off: and he shall speak peace unto the heathen: and his dominion *shall be* from sea *even* to sea, and from the river *even* to the ends of the earth.

11 As for thee also, by the blood of thy covenant I have sent forth thy prisoners out of the pit wherein *is* no water.

12 Turn you to the strong hold, ye prisoners of hope: even to day

---

be the correct rendering of *'ānáv* rather than of *'ānî*. Symm. πτωχός. Theod. ἐπακούων. S. Matt. xxi. 5 omits the words δίκαιος καὶ σώζων. S. John xii. 15 omits also πραΰς, but instead of prefixing "rejoice greatly, cry out" he says μὴ φοβοῦ, while S. Matt. puts εἴπατε τῇ θυγατρὶ Σιών, which has been thought to be borrowed from Is. lxii. 11.

Baer edits וְהִכְרַתִּי with the accent on the ultimate (comp. note on i. 3); but some editions have וְהִכְרַתִּי־רֶכֶב, with *maqqēf* (hyphen), which, of course, takes the accent off the word which precedes it (Excurs. II. A. 2).—Three perfects Pi'el כִּפֶּר, דִּבֶּר and בִּפֶּר take *segōl* in the last syllable (as a rule), unless they be in pause.—מִשְׁלוֹ *mo-shl'ló* (Excurs. I. 7. γ) is the infin. Qal with suffix.

Verse 10. Words.

καὶ πλῆθος καὶ εἰρήνη, reading the last ד of *dibbér* as a ו, and joining it to the next word: thus making וְרֹב וְשָׁלוֹם out of ודבר שלום. For *miyyám* "from the sea" they read מַיִם *máyim* "waters," ὑδάτων.

LXX.

The preceding verse concludes with a description of the glory of the King; but the glory was not to be his exclusively, therefore גַּם אַתְּ "even thou" is prefixed as a *nominativus pendens* to recall the attention to Israel, spoken of in ver. 9 under the figure of *Báth Çiyyón* and *Báth Y'rushālā'im*. The ב of בְּדַם denotes "in consideration of," as in (Gen. xviii. 28) בַּחֲמִשָּׁה "in consideration of the five."—Between בּוֹר and אֵין the relative אֲשֶׁר is understood, comp. note on ver. 2.

Verse 11. Constructions.

בְּצָרוֹן is a ἅπαξ λεγό. meaning "fastness" (LXX. ἐν ὀχυρώμασι) from בָּצַר "to cut off," comp. עִיר בְּצוּרָה (Is. xxvii. 10) עִיר מִבְצָר (Josh. xix. 29) "fortified city."—אֲסִירֵי הַתִּקְוָה "ye prisoners of hope," i.e. ye who are still prisoners in Babylon, but have a great hope set before you.—גַּם הַיּוֹם "even to-

Verse 12. Words and Constructions.

do I declare *that* I will render double unto thee;
13 When I have bent Judah for me, filled the bow with Ephraim, and raised up thy sons, O Zion, against thy sons, O Greece, and made thee as the sword of a mighty man.

day."—מגיד משנה אשיב לך lit. "I announce a double [recompense, which] I will render unto you"; for, if we regard the disjunctive accent under *mishnéh*, we cannot render it "I declare, Double will I render unto you." But the two translations afford much the same meaning. As in Hab. i. 5 the participle פּוֹעֵל borrows the pronoun of the first person sing. from הִנְנִי of the next verse, so does מגיד here from the דרכתי of ver. 13.—משנה often means "second"; but here it means "double," as (Is. lxi. 7) משנה (*bósh-t'cém*) תחת בָּשְׁתְּכֶם "instead of your shame, double."

LXX. *καθήσεσθε*, reading *shúbhū* (from שוב), as *Sh'bhú* (from ישב).—Instead of "hope" LXX. has *τῆς συναγωγῆς*, reading מקוה *miqvéh* or *miqvâh* "a gathering together" (1 Kings x. 28, &c., Is. xxii. 11), instead of תקוה.—Instead of *maggíd* we have (by interchange of י and ו, and of ר and ד) *māgûr* *παροικεσίας*.

Verse 13. דרך is the ordinary verb used of "bending" a bow. But the expression מִלֵּאתִי אֶפְרַיִם is very difficult. In the connection one naturally thinks of the phrase מִלֵּא ידו בקשת (2 Kings ix. 24) "he filled his hand with a bow," i.e. he took a bow in his hand; but the phrases are not parallel. In the absence of any parallel we must be guided by the sense, and take the verb מלא as denoting "filling" the bow with an arrow (as we speak of loading a gun), i. e. setting an arrow on the string (for which the proper expression is כּוֹנֵן חֵץ עַל יֶתֶר Ps. xi. 2), and render the verse: "For I will bend me Judah as a bow, and set Ephraim in it [as an arrow]." The verbs here (as also *shilláchtī* in ver. 11) are in the Prophetic Perfect.

LXX. For *sámti* "I have placed, i.e. *rendered, made*," reading *máshti* (in transposed order) we have *ψηλαφήσω*, comp. Gen. xxvii. 12 ימשני *y'mushshénī* *ψηλαφήσῃ με*.

14 And the LORD shall be seen over them, and his arrow shall go forth as the lightning: and the Lord GOD shall blow the trumpet, and shall go with whirlwinds of the south.
15 The LORD of hosts shall defend them; and they shall devour, and subdue with sling stones; and they shall drink, *and* make a noise as through wine; and they shall be filled like bowls, *and* as the corners of the altar.

עליהם יראה "will reveal himself on their behalf," comp. (Ps. xliv. 23) עליך הורגנו "for thy sake we are killed."—The words ואדני יהוה are read *vadōnáy ʾlōhîm* (see note on i. 9).— Verse 14.

סַעֲרוֹת is constr. plur. of סַעֲרָה; the *pathach* under the *sāmec* is a Light Vowel (Excurs. I. 5). This word occurs in the following forms: סְעָרָה and סַעַר, שְׂעָרָה and שַׂעַר.

ἀπειλῆς αὐτοῦ, reading אימה *ēmâh* "enmity," for תימן *Tēmān* "South." (*Possibly* also taking the final ן for ו and reading *ēmō* = *ēmāthō*, see note on iv. 2.) LXX.

On יי צבאות see notes on i. 3.—יָגֵן Fut. Hiph. from גנן.—וכבשו אבני־קלע "and shall trample upon sling-stones," viz. in their valorous onslaught upon the enemy.—Observe וְשָׁתוּ is correctly accentuated on the *last* syllable as the perfect plur. of שתה; if it had been accentuated on the penultimate it would have been from שית (comp. note on ver. 9).—Baer (p. 83) edits והמו which (and not המו) is the reading here and in Jer. v. 22, li. 55.—כמו־יין (not "as wine," but) "as with wine," comp. x. 7, and note on viii. 11. —מזרק the bowl into which the blood was received, and whence it was sprinkled.—זָוִיּוֹת "corners" only occurs here, and in Ps. cxliv. 12; but it is a well-known word in the Semitic languages, thus (sing.) Chald. *zivyʾtha*, Syr. *zāvīthā*, Arab. *zawiyah*. Verse 15.

καὶ καταναλώσουσιν αὐτούς, καὶ καταχώσουσιν αὐτοὺς ἐν λίθοις σφενδόνης, καὶ ἐκπίονται αὐτοὺς (*Alex.* το αιμα αυτων) ὡς οἶνον, καὶ πλήσουσι τὰς φιάλας ὡς θυσιαστήριον. המו is left untranslated, unless they took it as equivalent to הֵמָּה, and that as equivalent to אוֹתָם "them." LXX.

16 And the LORD their God shall save them in that day as the flock of his people: for *they shall be as* the stones of a crown, lifted up as an ensign upon his land.

17 For how great *is* his goodness, and how great *is* his beauty! corn shall make the young men cheerful, and new wine the maids.

כצאן עמו "his people like a flock"; hardly "as the flock of his people": though either translation is grammatically admissible.—After כי we must understand the pronoun הֵמָּה "they are" or "they shall be," comp. Ps. xxii. 29 [הוא] ומושל בגוים, and so frequently. The Hithpolel התנוססם (Root נסס, נֵס "a standard") occurs only here and in Ps. lx. 6. With so few *data* it is impossible to be confident as to the exact meaning of the word, but it evidently means here either "to be lifted up" or "to glitter," and in any case to "be in some manner gloriously conspicuous." We would render, therefore, the clause "For [they shall be] as the stones of a diadem set up on high (*or* glittering) over His land."—מִתְנוֹסְסוֹת ought to have *ga'yā* under the מ because of the disjunctive accent (Excurs. II. B. 3).

Verse 16.

Abh'né nézer is rendered λίθοι ἅγιοι, and so in vii. 3 הַנָּזִר is read *han-nézer*, and rendered τὸ ἁγίασμα, comp. (Lev. xxi. 12) τὸ ἅγιον ἔλαιον, for *nézer shémen*.—*Mithnōs'sōth* they transl. κυλίονται.

LXX.

The suffix of עמו and אדמתו (ver. 16) refers to GOD, and so one would naturally have understood the suffixes טובו and יפיו in that sense also. But, since יפי (יְפִי Ezek. xxviii. 7) "beauty" is never attributed to God, it is better to take the suffix of *ṭūbhṓ* and *yophyṓ* as referring to "His people." טוּב denotes here "goodliness." מה is here an exclamation of admiration, as (Gen. xxviii. 17) מַה־נּוֹרָא "how terrible!", (Numb. xxiv. 5) מַה־טֹּבוּ אהליך "how goodly are thy tents"; on the *dagesh* after מה see Excurs. III.—בַּחוּרִים is the plur. of בָּחוּר "a youth"; while בְּחוּרִים is the plur. of בְּחוּר "chosen" (and also means the "age of youth" like זְקֻנִים "old age," נְעוּרִים "childhood," עֲלוּמִים "youth," &c.). The change of the first *qāmāç* into *pathach* is remarkable, the nearest parallel that we can adduce is אָח "brother" plur. אַחִים (comp. also Job xxxi. 24 מִבְטַחִי (Baer, not מִבְטְחִי); יַמָּה Ps. cix. 13): observe

Verse 17.

that in all the cases, it is before ן that the shortening takes place.—יְנוֹבֵב (only here is the Pōlēl) "shall make to grow (*or* increase)," comp. חֵיל כִּי יָנוּב "wealth, if it increase" (Ps. lxii. 11, comp. xcii. 15).

מַה is taken in the indefinite sense "whatever" (comp. 2 Sam. xviii. 22, and p. 46), and so the translation runs ὅτι εἴ τι ἀγαθὸν αὐτοῦ καὶ εἴ τι καλὸν αὐτοῦ. *Y'nōbhébh* is rendered εὐωδιάζων. LXX.

This passage is now generally admitted to be Messianic. It falls naturally into two sections. The coming of the King (ver. 9, 10); and the return of the exiles, their glorious victories over the Greeks, and their consequent peace and prosperity (ver. 11—17). Zion is now called on to rejoice in the approaching advent of her long-promised King. And what are His characteristics? He is Righteous (comp. Is. xxxii. 1, liii. 11, Jer. xxiii. 5, 6, &c.), but He is also "afflicted" (comp. Is. lii. 14—liii. 11, Ps. cx. 7), and yet "saved" (see Is. liii. 12, and comp. Ps. cx. 7 with Phil. ii. 7—9, comp. also Acts ii. 23, 24, Eph. i. 19—23, Rom. i. 4). He comes with no military pomp, with neither chariots nor horses, but unostentatiously riding upon a colt of an ass; for, this avoidance of vain display is a mark of the "Servant of YHVH," who "shall not cry, nor lift up nor cause his voice to be heard in the streets" (Is. xlii. 2, comp. Matt. xii. 15—21). At that time the chariot shall be cut off from Ephraim and the horse from Jerusalem (comp. Mich. v. 9, rather than iv. 3 and Is. ii. 4), which seems to imply that the military power of the nation should have ceased, for He is to be a Prince of Peace, speaking peace to the nations, and establishing His spiritual kingdom (in description of which the old terms used of the territory promised to Israel, Ex. xxiii. 31, comp. Ps. lxxii. 8, Ecclus. xliv. 21 are applied) even to the ends of the earth. The prophecy was, doubtless, fulfilled by our Lord, when He rode into Jerusalem on (the day now called) Palm-Sunday. But He fulfilled it more in spirit than to the letter. That He did not fulfil it literally is sufficiently shown by the fact, that the King is here described as already "saved and afflicted," whereas, in the case of our Lord, His entry into Jerusalem took place before His Passion and before He was "saved" by being "raised up from the dead by the glory of the Father" (Rom. vi. 4). But in spirit He most truly fulfilled it, generally by His whole life of humility, and in particular on that day by illustrating, both to friends and foes, by His symbolical act of riding into Jerusalem on an ass, that His kingdom is not of this world. Remarks. ix. 9—17.

But this prophecy was not to be immediately fulfilled. The nation had yet severe sufferings to endure and triumphs to achieve, viz. in those struggles with the "sons of Greece," which render the Maccabean period (B.C. 167—130) one of the most noble pages in Jewish history. Those, who still remained in the land of their exile, are exhorted to come forth (comp. ii. 7—13), confident in the help of the LORD of Hosts, who would wield the reunited Judah and Ephraim (comp. Is. xi. 13) as His weapons of war (comp. Jer. li. 20): He Himself will appear as their champion, with the rolling of the thunder as His war-trumpet, the forked lightning as His arrows, "the wild storm blowing from the southern desert, the resistless fury of His might." And then, when they had fought the good fight, and not before, God promises "the flock His people" the blessings of peace (ver. 16, 17).

[It has been urged as an objection against the post-exilic authorship of this passage that "Ephraim" and "Jerusalem" are mentioned, as though Israel were still separated from Judah. But, on the contrary, Ephraim and Jerusalem are here strictly parallel terms, as are also "Judah" and "Ephraim" (ver. 13), where both are represented as equally opposed to the sons of Javan. The nation was now one (Ezek. xxvii. 22) and known by the names of "Israel" (xii. 1, Mal. i. 1, 5), "all the tribes of Israel" (ix. 1), also the "house of Judah" (x. 3, 6), "house of Joseph" and "Ephraim" (x. 6, 7), besides by those terms mentioned on p. 21. For, now that the "dead bones of the *whole house of Israel*" were revived (Ezek. xxvii. 11), and "my servant David" was about to be "King over them" (ver. 24), the prophecy of Ezekiel (ver. 16—22) was fulfilled, and the staves (*tribes*, *shibh'te*) of Joseph and of Judah had become one in God's hand. Hence the interchangeable terms.]

CHAPTER X.

ASK ye of the LORD rain in the time of the latter rain; *so* the LORD shall make bright clouds, and give them showers of rain, to every one grass in the field.

Verse 1.

שְׁאֲלוּ, *pathâch* (not *chîrîq*) is the proper vowel for the first syllable to the 2nd fem. sing., 2nd masc. plur. of the Imperative of verbs medial guttural, as רַחֲצוּ, טַעֲמוּ, זַעֲקוּ, בַּחֲרוּ, שְׁעֲרוּ; but אֶהֱבוּ, because of the initial א, comp. אֶחְזוּ.—חֲזִיזִים means "lightnings" (Job xxviii. 27, xxxviii. 25) which precede the rain.—In *um'ṭar-gêshem*, *Gêshem* the consequent, as is usual with two nouns in construction, qualifies the antecedent. Thus *m'ṭar-gêshem* denotes "a pouring rain," so טִיט הַיְוֵן (Ps. xl. 3) means "the clayey mud"; in Job xxxvii. 6 we have גֶּשֶׁם מָטָר, and then גֶּשֶׁם מִטְרוֹת עֻזּוֹ.—Instead of לָהֶם one would have expected לָכֶם "to you"; but a sudden change of person is most common in Hebrew, e.g. in Mal. ii. 15.—לְאִישׁ means "for each one," i.e. "for every one" (comp. Gen. xlii. 45 and Zech. vii. 10, viii. 4, 17).

LXX.

B'éth is taken as the absolute, *καθ' ὥραν*: and *πρώϊμον καὶ* is introduced before *malqôsh* "latter rain," borrowing, probably, from Deut. xi. 14, Jer. v. 24.—*Ch'zîzîm* is rendered *φαντασίας*.

2 For the idols have spoken vanity, and the diviners have seen a lie, and have told false dreams; they comfort in vain: therefore they went their way as a flock, they were troubled, because *there was* no shepherd.

חָזוּ שָׁקֶר, the 3rd plur. perf. חָזוּ being from חָזָה (see note on ix. 15) ought to have been accentuated on the *last* syllable, but it has been drawn back because the next word is accentuated with a great disjunctive accent of the *first* syllable. Observe in this verse the interchange of the Perfect and Imperf., merely for the sake of variety of sound.—יְנַחֲמוּן the Piel imperf. 3rd pers. plur. The ordinary form is יְנַחֲמוּ, in pause יְנַחֲמוּ; but, since here the verb ends in ן and the last syllable thus becomes *closed*, and having a long vowel must needs take the accent (Excurs. I. 8), we get יְנַחֲמוּן with *metheg* under the נ in accordance with Excurs. II. A. 1. The form ending in *ūn* is shown by a comparison with the kindred languages to be older than the shortened form in *ū*. Hence it is incorrect to call this an additional nun (נוּן נוֹסֶפֶת).—עָנָה in the Qal, Niph'al, Pu'al and Hithpa'el is used in the sense of "to be afflicted." Verse 2.

T'rāphîm is variously rendered by LXX., here οἱ ἀποφθεγγόμενοι, in Gen. xxxi. 19, 34, 35 by εἴδωλα.—For *nāsʻû* ἐξηράνθησαν; but ed. *Compl.* reads ἐξήθησαν, which would represent the Hebr. well enough. For "shepherd" (*rō'éh*) ἴασις, reading *rōphéh* רֹפֵא "healer." LXX.

The first two verses of this chapter seem to be closely connected with the last two of the preceding chapter. In ix. 17 it is promised that corn and wine should make the youth of Israel to flourish. Here the people are exhorted to pray to the LORD to send the latter rain. It is probable, since the prophet mentions only the *latter* rain, that he was prophesying between the times of the former rains (*Marcheshvan* and *Cislev*), and the latter rains (*Nisan*). (For the months see p. 10.) Against the post-exilic origin of this passage, and of xiii. 2, it has been objected that, *the mention of idols and false prophets harmonizes only with a time prior to the captivity.* It is perfectly true that after the captivity idolatry was not, as it had been before, the crying sin of the nation. Still, even if the Prophet be not here reverting to sins of the past which had caused the exile, a reference to Ezr. ix. 1, 2, Neh. vi. 10—14, xiii. 23, 24, Mal. iii. 5, 2 Macc. xii. 40, Acts v. 36, 37, xiii. 6, Josephus, *Bell. Jud.* vi. 5, § 2, 3, will clearly show how suitable warnings against idolatry and witchcraft might be, even after the return from captivity. With this passage comp. Jer. xiv. 22.—"Because they had no shepherd" might mean "for want of a good monarch" (comp. Ezek. xxiv. 5, 8); Remarks. x. 1, 2.

3 Mine anger was kindled against the shepherds, and I punished the goats: for the LORD of hosts hath visited his flock the house of Judah, and hath made them as his goodly horse in the battle.

4 Out of him came forth the corner, out of him the nail, out of him the battle bow, out of him every oppressor together.

5 And they shall be as mighty *men*, which tread down *their ene-*

but it cannot mean "because they had no native king"; for they did not go into captivity because they had no king, but on the contrary, they lost their king because they went into captivity. We think, therefore, that the paraphrase of the LXX. "because they had no healer," i.e. because the True Shepherd of Israel had ceased to guide and protect them, might possibly be defended.

Observe the change of tense from *chārâh* to *ephqôd*, which is simply, as we hold, for the sake of variety (comp. note on ver. 2).

Verse 3. Constructions.

The difference between *pāqâd 'ál* "he punished," and *pāqâd* followed by the acc. (as in Ex. iii. 16), is here very decidedly marked.

יַחְדָּו is an adverb, "altogether." It occurs also in the simple form יַחַד, but when it has the suffix it is always ָו, or ָם.

Verse 4.

Possibly in an earlier stage of the language it was regularly declined. In support of this theory of original declension, we may remark that such words as לְבַד "alone" are actually declined לְבַדִּי, לְבַדְּךָ, לְבַדּוֹ, לְבַדָּהּ, לְבַדֵּן, לְבַדָּן. Similarly in Arabic *dhā* means "this" and *dhāka* "this-there." This latter in old classical Arabic is declined, in speaking to *one man, dhāka;* to *one woman, dhāki;* to *two persons, dhākumā;* to *several men, dhākum;* to *several women, dhākunna.* But as a rule the simple undeclined form *dhāka* is used.

Pinnâh "corner" is read as *pānâh* "he turned," and rendered ἐπέβλεψε (so *p'nôth* (Mal. ii. 13) ἐπιβλέψαι).—*Yāthêdh* "nail," ἔταξε. We saw (ix. 12) that LXX. confound ת and מ, so perhaps they read יָמֵד, and understood it as יַעֲמִיד (comp. יַאֲהִל = יַהֲל Is. xiii. 20) a verb which is translated by the verb τάσσω (2 Chron. xxxi. 2). *Milchāmâh* ἐν θυμῷ reading מִלְחָמָה, and taking מִל as equivalent to לְמַן (xiv. 10), for מִן in the sense of "on account of" (ii. 8).

LXX.

בּוֹסִים is the pres. partic. of בּוּס, from which we should expect בָּסִים, but we find also קוֹמִים (from קוּם) 2 Kings xvi. 17, and (naturally enough) בּוֹשִׁים (from בּוּשׁ not בּוֹשׁ) Ezek. xxxii. 30.

Verse 5.

mies in the mire of the streets in the battle: and they shall fight, because the LORD *is* with them, and the riders on horses shall be confounded.

6 And I will strengthen the house of Judah, and I will save the house of Joseph, and I will bring them again to place them; for I have mercy upon them: and they shall be as though I had not cast them off: for I *am* the LORD their God, and will hear them.

7 And *they of* Ephraim shall be like a mighty *man*, and their heart shall rejoice as through wine: yea, their children shall see *it*, and be glad; their heart shall rejoice in the LORD.

8 I will hiss for them, and gather

Since בּוּס is elsewhere construed with a simple acc., it will be best here to render: "And they shall be like heroes trampling [*their enemies*] into the mire of the streets."—והובישו "and shall be ashamed (see notes on ix. 5 and 8).

וְהוֹשְׁבוֹתִים is a fusion of הוֹשַׁבְתִּים "I will make them to dwell" (Hiph. of ישב), and הֲשִׁבוֹתִים "I will make them return" Verse 6.

(Hiph. of שוּב ver. 10). The verb is probably intended to have the latter meaning. In Semitic languages the different forms of verbs are often confounded (see notes on ii. 17, iv. 10, ix. 5); nor are we free from such mistakes in English: thus people often say "he lay" for "he laid"; "he flew" for "he fled."—כַּאֲשֶׁר here means "as though" "*quasi*," as (Job x. 19) כאשר לא־הייתי "as though I had never been"; more usually it means "as" "*sicut*," or "when" "*quum*" "*post-quam*."

רחמתים ἠγάπησα αὐτούς, comp. ἀγαπήσω τὴν οὐκ ἠγαπημένην (Hos. ii. 23 [25]); but Hos. i. 6 οὐκ ἠλεημένη. LXX.

From שָׂמַח and שְׂמֵחוּ we may observe that there are two forms of the Perfect of this verb, שָׂמַח and שָׂמֵחַ (comp. p. 70). Verse 7.

In pause all forms from strong verbs take the accent on the second root-letter, unless a long vowel in a closed syllable at the end of the word draw it away (see on ver. 2). יגל לבם "let their heart rejoice." Comp. the exclamation (Ps. xxii. 27) יחי לבבכם לעד.

On the form אשרקה see p. 6 and note on viii. 21. For this use of the verb comp. Is. v. 26, vii. 18.—ורבו כמו רבו may mean Verse 8.

"and they shall multiply as they did multiply [formerly]," see Ex. i. 12. Or, better, it is to be taken as an idiomatic expression

them; for I have redeemed them: and they shall increase as they have increased.

9 And I will sow them among the people: and they shall remember me in far countries; and they shall live with their children, and turn again.

10 I will bring them again also out of the land of Egypt, and gather them out of Assyria; and I will bring them into the land of Gilead and Lebanon; and *place* shall not be found for them.

"they shall increase as they increase"—i. e. "they shall increase to any extent"; this latter is certainly the meaning of the expression in more modern Hebrew. For the promise comp. Jer. xxiii. 3, Ezek. xxxvi. 11.

Imperfects, which have *pathach* in the second syllable, change it into *qāmāç* before a suffix, as אוֹרְעֵם, אוֹרְעָ֫ Verse 9.—Observe the doubling of the last root-letter in the plur. מְרָחַקִּים "distant places" (see note on i. 15). The sing. of our word is always מֶרְחָק with *e* in first syllable; but the plur. has also *pathach* in Is. xxxiii. 17, Jer. viii. 9 (see notes on vi. 1, ix. 5).—וחיו את־ "and shall live with," וְשָׁבוּ, the ו is pointed with *qāmāç* to prevent the concurrence of two accentuated syllables. This takes place here although *hêm* has a disjunctive accent (*Ṭiphchā*), comp. (Job iv. 16) דְּמָמָה וְקוֹל אֶשְׁמָע׃, while more commonly a preceding disjunctive prevents the *vāv* from taking *qāmāç*, as וַיְהִי בֹקֶר וָאֶ֫שׁ... (Ex. ix. 24).

LXX. ἐκθρέψουσι τὰ τέκνα αὐτῶν, reading instead of *chāyâ*, חָיוּ *chiyyâ*, the Pi'el.

לֹא־יִמָּצֵא lit. "shall not be found," meaning "there shall not be room enough," comp. Josh. xvii. 16, where, however, הָהָר is the subject of the verb. Some take the verb here as impers., others understand מָקוֹם. In Qal מָצָא לְ means "to reach to" (Is. x. 10), then "to suffice" (Numb. xi. 22), comp. ἱκνέομαι and ἱκανός. (See also note on xi. 6.) Verse 10.

ὑπολειφθῇ taking *yimmāçé* somewhat in the sense of נִשְׁאַר, or נוֹתַר "be left," or of נִפְקַד (Numb. xxxi. 49), or נֶעְדַּר (2 Sam. xvii. 22) "be missing," or "left behind." LXX.

11 And he shall pass through the sea with affliction, and shall smite the waves in the sea, and all the deeps of the river shall dry up: and the pride of Assyria shall be brought down, and the sceptre of Egypt shall depart away.

12 And I will strengthen them in the LORD; and they shall walk up and down in his name, saith the LORD.

As far as the form of יָם is concerned, it might be the construct, e.g. יַם־כִּנֶּרֶת (Numb. xxxiv. 11), in fact the construct is more commonly יַם־ than יָם. But the def. art. here prefixed to it precludes this interpretation. We must, consequently, translate צָרָה as in apposition with יָם "through the trouble-sea" (comp. p. 44), the passage of the Red Sea being referred to as a symbol of other sufferings and deliverances.—דָּבְקָה is very usually construed with ב.—גִּלִּים must be taken as a second object, or "acc. of limitation."—וְהִבִּישׁוּ is intrans. see note on ix. 5. Verse 11.

For ἐν θαλάσσῃ στενῇ to be correct the Hebrew should be בַּיָּם הַצָּר. For *hūrád* these translators give ἀφαιρεθήσεται, and so (Ex. xxxiii. 5) ἀφέλεσθε stands for *hōréd*. LXX.

On the *metheg* of *yìthhallăcū* see Excurs. II. B. 4. Observe that *Hithpa'els* and *Hithpolels* take *qāmāç* in pause, not *çērē*, e.g. וְיִתְהַלֵּל׃ (Prov. xxxi. 30), הִתְמַגְּנוּ (no *ga'yā* Excurs. II. B. 4. 3). If the second root-letter be ח, the preceding vowel becomes *segōl*, as יִתְנַחֵם (Deut. xxxii. 36). Verse 12.

κατακαυχήσονται for *yìthhallăcū*, which they read *yithhallālū*, ל being misread for כ, as in Hos. xiii. 13 בֵּן לֹא is rendered ὁ υἱός σου, as though it were בְּנָא, i.e. בְּנָךְ for בֵּנְךָ. LXX.

"The shepherds" (ver. 3) are the native rulers and spiritual guides (as in Jer. ii. 8, xvii. 16, xxiii. 1—4; Ezek. xxxiv. 2, &c.); and not foreign rulers and oppressors (as in Jer. vi. 3, 4, xxv. 34—38, xlix. 19). "The he-goats" are to be identified with "the shepherds," or perhaps rather to be regarded as leaders subordinate to them (comp. Ezek. xxxiv.) "Out of him" means probably "from Judah," i.e. the nation in general, or from Judah as the royal tribe; the latter supposition is hardly probable, however, since the Maccabeans were not of the tribe of Judah, but of Levi. Thus, apparently, "shepherd" is used here in a different sense to that in which it is used in the preceding verse. Similarly, *noges* is not used here in the same sense as in ix. 8. It can here mean Remarks. x. 3—12.

only a "native ruler," or "one who will oppress" [or subdue] "the heathen."—"Corner-stone" denotes "a chieftain" (1 Sam. xiv. 38, Is. xix. 13, and so too "nail" (Is. xxii. 23).—The whole of this passage is closely connected with ix. 11—15, the verses ix. 16, 17, x. 1, 2 being only a slight digression.—Vers. 5—7 are parallel with ix. 13—15.—The expression "as though I had not rejected them" seems clearly to point to a time when the captivity had already taken place.—*Ver.* 8—12 *have been looked on as decided evidence in favour of the pre-exilian origin of the passage.* But, (1) the reference in ver. 11 to the passage of the Red Sea shows that, if we please, we may regard the other expressions as figurative, viz., that Egypt is mentioned merely as the typical oppressor of Israel (Hos. viii. 13, ix. 3), as the Exodus is ever looked on as the typical deliverance (e.g. Is. xi. 16); (2) Assyria may be mentioned rather than Babylon or Persia, because thither the ten tribes (Ephraim) had been carried away; or Assyria may actually mean Persia, as in post-captivity times the king of Persia is also often called the king of Babylon (e.g. Ezra vi. 22, 2 Kings xxiii. 29: Judith i. 7, ii. 1, Herod. i. 178—188); (3) it must not be forgotten that but a small portion of the nation had as yet returned under Zerubbabel, and that viii. 8 (not to mention ii. 10—17) is quite as expressive of a restoration *in the future* as this passage, and yet the genuineness of neither ii. 10—17 nor of viii. 8 has ever been called in question (see *Introduction*).

CHAPTER XI.

OPEN thy doors, O Lebanon, that the fire may devour thy cedars.

2 Howl, fir tree; for the cedar is fallen; because the mighty are spoiled: howl, O ye oaks of Bashan; for the forest of the vintage is come down.

Verse 2. Words.

הֵילֵל imperative of ילל (see the substantive in next verse). The *singular* imperative only occurs once again, viz. Jer. xlvii. 2, where it is הֵילֵל.—On the names of the trees consult the Dictionaries.—אשר is here (as in Hos. xiv. 4, &c.) equivalent to כי "for"; in the latter part of the verse and in verse 3 we actually have כי (comp. note on viii. 20).—יער הבציר (*q'rī*) means "forest of the vintage," which does not give good sense. יער הַבָּצוּר (*C'thibh*), taking *bāçûr* as a pass. partic., with the article exceptionally prefixed to the epithet only (see note on iv. 7), would mean "the inaccessible forest." Or, we might consider בָּצוּר as a substantive (like כָּכוֹר), in which case the construction would be more regular, and the meaning the same; but the word *bāçôr* does not occur elsewhere.

3 *There is* a voice of the howling of the shepherds; for their glory is spoiled: a voice of the roaring of young lions; for the pride of Jordan is spoiled.

4 Thus saith the LORD my God; Feed the flock of the slaughter;

יְלֶלֶת constr. of יְלָלָה (Zeph. i. 10), as צְדֶקֶת from צְדָקָה, the *çhîrîq* is "light." On the metheg and לְ see note on ii. 13 (p. 28).—אַדַּרְתָּם, fem. nouns like מִלְחָמָה, יַבֶּשֶׁת, צַעֲרַת, which have one syllable followed by ־ָה, ־ֶת or ־ַת, harden the ת in taking the suffixes, as מִלְחַמְתּוֹ: and also nouns which consist *only* of two such syllables as the two last mentioned, as שְׁבָתּוֹ, שִׁבְתּוֹ; דַּלְתּוֹ, דֶּלֶת; דַּעְתּוֹ, דַּעַת (2 Kings xii. 10)—instead of the *Q'ri* דַּלְתֵךְ (Is. xxvi. 20), one would prefer the *C'thibh*, and read, as here (ver. 1), דִּלְתֵיךְ.—"The Jordan" is never called the *river* Jordan, but simply הַיַּרְדֵּן "the descender" (on account of its physical peculiarities; comp. Stanley, *Sinai and Palestine*, London, 1875, p. 284). LXX. for *Ya'ar habbāçōr* gives ὁ δρυμὸς ὁ σύμφυτος. שָׁאוֹן φρύαγμα as in Jer. xii. 5. Verse 3. Words.

These three verses are regarded by BLEEK *as a prophecy of the campaign of Tiglath-Pileser, king of Assyria, against the allied forces of Syria under Rezin, and of Israel under Pekah.* Very similar terms are certainly used by Isaiah in reference to the march of an army, viz. that of Sennacherib (2 Kings xix. 23, Is. xxxvii. 24). But the wording of Zech. xi. 1—3, which in some points reminds one of Jer. xxv. 34—36, is so vague, that, if it refer to an invasion at all, it would be equally applicable to *any* which came from the north, whether Assyrian, Babylonian, Persian, Greek, or Roman. Consequently, although we admit that it would make no perceptible difference to the interpretation of this chapter if this passage were removed, we do not feel that it contains any such internal evidence as would compel us to refer it to pre-exilian times.—Some have looked on these verses as descriptive of a storm bursting over the land from the north.—The Talmudic tradition (T. B. Yoma 39ᵇ) is that the passage refers to the destruction of the Second Temple.—If we are to consider these verses as an integral portion of the chapter, we may say that ver. 1—3 announce in general terms (perhaps under the figure of a storm) the judgment that was coming on the land of Israel, while ver. 4—17 describe the causes which would ultimately bring about this visitation. xi. 1—3. Remarks.

הַהֲרֵגָה, see Excurs. II. A. 6, N.B.—With the expression *Çōn hahᵃrēgâh* comp. (Ps. xliv. 23) צֹאן טִבְחָה and (Ps. lxxix. 11, cii. 21) בְּנֵי תְמוּתָה. Verse 4.

5 Whose possessors slay them, and hold themselves not guilty: and they that sell them say, Blessed *be* the LORD; for I am rich: and their own shepherds pity them not.

6 For I will no more pity the inhabitants of the land, saith the LORD: but, lo, I will deliver the men every one into his neighbour's hand, and into the hand of his king: and they shall smite the land, and out of their hand I will not deliver *them*.

Verse 5. Words and Constructions.

That קניהן is the plur. here is shown by the verb; but in Is. i. 3 בְּעָלָיו is merely the honorific plural.—ירחמן. On the *metheg* see Excurs. II. A. 1 and 6 NOTE. The final *n* is the 3rd pers. fem. suff.—יאשמו. On the *dagesh* see *Massoreth hamassoreth*, ed. Ginsburg, p. 203. The meaning of the word here is "feel themselves guilty," comp. Jer. ii. 3, l. 6, 7.—ואעשר has the א quiescent after *pathach* (as in לַאדֹנָי); but וָא stands for וָאַ (not for וָאָ as it does in וָאַעֲנֶה 1 Kings xi. 39, or as לָא stands for לָאַ in לַאדֹנָי). The strict parallel, therefore, is rather to be found in מְלָאכְתּוֹ (which stands for the unused מַלְאַכְתּוֹ). The *chīrīq* is merely written *defectivè* (comp. ver. 8): thus the regular form of the word would be וְאַעֲשִׁיר.—Observe the *masc.* suffix. of רעיהם. The sing. לא יחמול after this plur. denotes that "*each one of them* does not pity," comp. (Ex. xxxi. 14) מְחַלְלֶיהָ מוֹת יוּמָת "those who profane it, each one shall certainly be put to death," and the sing. *yōmár* after *mòc'rēhén* of this verse.

LXX.

Lṓ ye'shámū οὐ μετεμέλοντο. *Lṓ yachmṓl* "*lēhém* οὐκ ἔπασχον οὐδὲν ἐπ' αὐτοῖς (comp. Ezek. xvi. 5); but in the next verse *Lṓ 'echmōl* is rendered correctly οὐ φείσομαι.

Verse 6. Words and Constructions.

מצא has in *Qal*, among other meanings, that of "to happen to (*acc.*)," e.g. Gen. xliv. 34; whence the *Hiph.* means "to cause to happen to (*acc.*)," Job xxxiv. 11. Again the *Niph.* means "to be present" (Gen. xix. 15); whence the *Hiph.* has the meaning (1) "to present" "to offer to (אֶל)," (Lev. ix. 12); (2) and also "to cause to come to," "to deliver up" into the hand (ביד), as here and in 2 Sam. iii. 8.—איש ביד־רעהו "into the hands of one another"; similarly in the fem. we have (ver. 9) תאכלנה אשה את־בשר רעותה "they (*fem.*) shall eat each other's flesh." (Comp. pp. 69, 70.)

7 And I will feed the flock of slaughter, *even* you, O poor of the flock. And I took unto me two staves; the one I called Beauty, and the other I called Bands; and I fed the flock.

לָכֵן עֲנִיֵּי הַצֹּאן, the *lācén* "therefore" cannot refer to the command of ver. 4, since the consequence of that command is already expressed by the וְ at the beginning of the sentence (see note on viii. 19). The Lesser Massoreth says that לָכֵן stands for לָכֶן (E.V., see also p. 55) i.e. "for you O...," viz. for your protection (comp. ix. 3). Or it would be possible to take לָכֵן as for לְהָכֵן "to establish" as לְמֵרוֹת (Is. iii. 8) for לְהַמְרוֹת, לֵאוֹר (Job xxxiii. 30) for לְהֵאוֹר Niph., and לָבִיא (Jer. xxxix. 7, 2 Chron. xxxi. 10) for לְהָבִיא. If *lācén* is here to have the sense of "therefore," it can refer only to the preceding clause; the meanings "truly" (Qimchi), or "yea verily" (Ewald) assigned to it are questionable. Now, עניי הצאן might well after the analogy of צעירי הצאן (Jer. xlix. 20, l. 45) mean, not "the afflicted ones of the flock," but "miserable flock." In this case *lācén* would refer back to the words "flock of the slaughter." Thus, we might understand the clause: "Therefore (וְ) I fed the flock destined for slaughter, (therefore a most miserable flock)."—But I am inclined (seeing that *cēn* "*niyyē haççón* recurs in ver. 11) to suppose that the words have been accidentally introduced here from that later passage; but before the time of the LXX., see below. On the *metheg* under ואקח־לי see Excurs. II. A. 2, and B. 4 Exception.—מקלות *maqlōth* (for *maq-q'lōth*) is the ordinary plural of מַקֵּל (see Excurs. IV.): the *qūph* (as in many words) loses its *dagesh* on losing its vowel; but when it retains the vowel, it does not: as מַקֵּלְכֶם (Ex. xii. 11).—Here we have אַחַד the *constr.* form instead of אֶחָד the *absol.*, comp. (Gen. xlviii. 22) שְׁכֶם אַחַד, and 2 Sam. xvii. 22; but it may be a rare form of *absol.*

Versed.

For לכן עניי הצאן εἰς τὴν Χαναανίτιν, reading לִכְנַעֲנִיָּה and omitting צאן. In ver. 11 they seem to have read לִכְנַעֲנִי הַצֹּאן. LXX., &c. *Nō'am* κάλλος; Aq. and Symm. εὐπρέπεια.—*Chŏbhl'lîm* σχοίνισμα. The verbs are rendered by futures.

8 Three shepherds also I cut off in one month; and my soul lothed them, and their soul also abhorred me.

9 Then said I, I will not feed you: that that dieth, let it die; and that that is to be cut off, let it be cut off; and let the rest eat every one the flesh of another.

10 And I took my staff, *even* Beauty, and cut it asunder, that I might break my covenant which I had made with all the people.

11 And it was broken in that day: and so the poor of the flock that waited upon me knew that it *was* the word of the LORD.

---

xi. 4—7. Remarks.

The LORD Himself is the Shepherd of Israel (Is. xl. 11, Ezek. xxxiv. 11—16), and the ideal shepherd "my servant David" the Messiah (Ezek. xxxiv. 23, 24) is His representative. The Prophet is now commanded to personate God in this His office of Shepherd, and to feed (i.e. to protect and take care of His flock) the house of Israel, whom their foreign rulers (their owners, sellers, and shepherds) were grinding down, "for," saith the LORD, "I will not pity the inhabitants of the world, but will set mankind one against the other (comp. Ezek. xxvi. 30, 33), and deliver each into the hand of his king, &c.," i.e. He would cause the world to be smitten and broken up with wars and civil tumults: this flock, then, which was "in the world," if it were not to be "taken out of the world," would require special protection to "keep it from the evil" (John xvii. 15). Therefore the Prophet takes two staves "Favour" and "Binders" to symbolize God's gracious protection of His people, and the union which would exist between Judah and Ephraim (Ezek. xxxvii. 16—22).

Verse 8. Words, Constructions and LXX.

וְאַכְחִד is only shortened in *appearance*, the *long chīrîq* is merely written *defectivè*.—את שלשת הרעים may mean "*the* three shepherds," and especially so, since את is prefixed; or simply "three shepherds," as שְׁלֹשֶׁת הַחֻצִים (1 Sam. xx. 21); or "three of the shepherds," as חֲמֵשׁ הַיְרִיעֹת "five of the curtains" (Ex. xxvi. 3).—בחל occurs only here, and in the *C'thîbh* of Prov. xx. 21 (in the Pu'al), it seems here to mean "to loathe," בָּחִיל in Syr. means "afflicted with nausea." For *Bàch'lâh* LXX. give ἐπωρύοντο "roared."

Verse 9.

מתה תמות means *moribunda moriatur*. LXX. τὸ ἀποθνῆσκον ἀποθνησκέτω.

Verse 11. Constructions.

וידעו כן...כי "And they knew that it was so [viz.] that, &c." Comp. אבי יֹדֵעַ כֵּן "my father knoweth [that it is] so" (1 Sam. xxiii. 17). The rendering "and so (i.e. thus)

they knew," would have required the collocation וְכֵן יָדְעוּ.—"*niyyé haççón* see note on ver. 7.

On οἱ Χαναναῖοι see on ver. 7. Here they do not omit הַצֹּאן. *Hashshōm'rîm ōthî*, τὰ φυλασσόμενά μοι, they seem to have read הַשֹּׁמְרִים אֹתִי. LXX.

This is one of the passages which by certain commentators have been looked on as conclusive proof of the pre-exilian origin of these chapters. We proceed to give a short *résumé* of the opinions which have been held with regard to it. "One month" has by (α) MAURER been held to be a literal month; (β) QIMCHI takes it to mean an indefinitely short period; (γ) VON HOFFMANN thinks that each day stands for seven years, 210 years in all; (δ) WRIGHT takes "each day for a year" (Ezek. iv. 6), and so understands a period of 30 years to be signified by "one month."—The meaning of the expression "the three shepherds" will, of course, depend on the view taken of the meaning of "one month." Thus (1) CYRIL considers that kings, priests, and prophets are meant, and PUSEY "priests, judges and lawyers," who having "delivered to the cross the Saviour were all taken away (α) in one month, Nisan, A.D. 33." But the rejection of the good shepherd is spoken of by the Prophet as posterior to the cutting off of the shepherds. (2) MAURER would interpret the three shepherds of Zechariah (son of Jeroboam II.), his murderer Shallum who reigned but a month, and a *third unknown usurper* whose downfall speedily took place. But Shallum was certainly murdered by Menahem (2 Kings xv. 10—14), and there is no room for a third unknown usurper. (3) HITZIG would avoid the difficulty by rendering "I removed the three shepherds *which were* in one month" (in support of which construction he refers, and rightly, to such passages as Ex. xxxiv. 31, Is. xxiii. 17, Ezek. xxvi. 20), and takes them to be the kings Zechariah, Shallum and Menahem, who in about the space of one month sat upon the throne of Israel. But the difficulty is really so obviated. Shallum reigned actually "a month of days" (2 Kings xv. 13), and the events referred to occupied much longer. (3) VON HOFFMANN interprets them of the three empires, Babylonian, Medo-Persian and Macedonian, which lasted 215 years from the captivity to Babylon to the death of Alexander the Great. But it cannot be shown that "a day" is ever used to represent "seven years"; nor can the death of Alexander be said to have put an end to the Macedonian empire. (4) QIMCHI explains them as Jehoahaz, Jehoiakim and Zedekiah: (5) ABARBANEL as the three Maccabees, Judas, Jonathan and Simon, but, since the cutting off of the shepherds seems to be looked on by the Prophet as an act of kindness to the flock, which only made their ingratitude the more abominable, it seems better with WRIGHT to understand the 30 years [according to (δ) the "one month"] as those between B.C. 172 when Antiochus Epiphanes desecrated the Temple, and B.C. 141 when the three alien shepherds, *Antiochus Epiphanes*, *Antiochus Eupator*, and *Demetrius I.*, were cut off, and the last trace of Syrian supremacy was removed by the expulsion of the Syrian garrison from its fortress in Jerusalem.—But the flock were not grateful for this protection, therefore the Prophet cuts asunder the staff "favour," to indicate that God would annul the covenant He had made with the nations in behalf of His people (Ezek. xxiv. 25–28). This was fulfilled in the troubles which overtook the nation, when they became corrupted, at the close of the Maccabean period. xi. 8–11. Remarks.

12 And I said unto them, If ye think good, give *me* my price; and if not, forbear. So they weighed for my price thirty *pieces* of silver.
13 And the LORD said unto me, Cast it unto the potter: a goodly price that I was prised at of them. And I took the thirty *pieces* of silver, and cast them to the potter in the house of the LORD.

הָבוּ, plur. Imperative masc. from יהב. This verb is altogether anomalous in its conjugation and accentuation. It occurs only in the Imperative. We have הַב "give thou" (Prov. xxx. 15), and with final ה, frequently, and accentuated *mil'el* thus הָבָה נִבְנֶה "come (age!) let us build" (Gen. xi. 4), הָבָה תְמִים "give a perfect [lot]" (1 Sam. xiv. 41). The fem. occurs only once (Ruth iii. 15), הָבִי (*mil'el*), but the plur. is (as here) *milra'*, הָבוּ מקניכם (Gen. xlvii. 16).—חִדְלוּ is the proper Pausal form of an Imperative which takes *pathach* under the second root-letter, as וְחַכְמוּ (Prov. viii. 33).—After numerals higher than ten, singular nouns are *generally* used, therefore we have כסף "pieces of silver," but not always, e.g. כסף שלשים שקלים (Ex. xxi. 32).

Verse 12.

יוֹצֵר must mean "potter" (as in Is. xxix. 16, Ps. ii. 9). When followed by an acc. (as Zech. xii. 2) it retains its participial meaning of "former of."—היוצר may mean "the potter" or "a potter" (see note on i. 8).—אַדֶּרֶת occurs only here, and in Amos ii. 8: in the latter passage it is equivalent to אַדֶּרֶת (xiii. 4, Josh. vii. 21, &c.) "a cloak." Here in accordance with the ordinary meaning of the Root (xi. 2, 3), it seems to signify "glory" "magnificence."—יְקָר elsewhere means "costliness," "honour," "magnificence," here it undoubtedly means "price." The verb יָקַר elsewhere means "to be precious" originally "to be heavy"; here to "be priced" or "apprized."—מעליהם, this is the only instance we can cite of the use of מֵעַל to signify the agent after a passive; but מִן is not uncommon in this sense, e.g. (Ps. xxxvii. 23) מי״י כּוֹנָנוּ... *Mē'ál* generally means "from upon" (*anglicè* "from off"), or "from near." For this modification of its meaning, when applied to denote "by" of the agent, compare Latin *a*, &c.—ואקחה, on the termination ה see p. 6, and on the *sīmān*

Verse 13. Words.

14 Then I cut asunder mine other staff, *even* Bands, that I might	break the brotherhood between Judah and Israel.

rāphéh, see Excurs. IV. 1 (ϵ)—*ōthó* in the singular, referring to the *sum* of thirty pieces of silver.

אדר היקר might be rendered "magnificence of the price!"; or taking the antecedent as qualifying the consequent, as in פֶּרֶא אדם (Gen. xvi. 12) "a man as untameable as an onager," we may render it "the magnificent price!"—In either case the expression is ironical.—בֵּית means "into the House of" (without any need of a preposition), as is frequently the case, e.g. (Gen. xii. 15) וַתֻּקַּח הָאִשָּׁה בֵּית פַּרְעֹה, comp. xliii. 18, &c. Constructions.

"Cast it to the potter...by them." LXX. has *κάθες αὐτοὺς εἰς τὸ χωνευτήριον, καὶ σκέψομαι εἰ δόκιμόν ἐστιν, ὃν τρόπον ἐδοκιμάσθης ὑπὲρ αὐτῶν.—χωνευτήριον*, since (1 Kings vii. 15) וַיְצַר (=וַיִּיצַר) is rendered *καὶ ἐχώνευσε*, it is evident that the LXX. had our reading, but that they took *yōçér* to mean, not the workman, but the *vessel* in which the metal is fused, as we say a "boil*er*," "wine-cool*er*," &c. *Καὶ σκέψομαι εἰ δόκιμόν ἐστιν*, reading וְאֶרְאֶה הַיְקָר. For *Hayyōçér* Symm. also has *τὸ χωνευτήριον*; but Aq. *ὁ πλάστης*; Syr. "the treasury," for in Aram. an initial *y* is sometimes read as א, so that (without any alteration of the consonants) they may have read *ōçár* אוֹצָר. (For an instance of the converse viz. of א read as י see LXX. of xiv. 5.) Three MSS. of Kennicott read אל־דאוצר, and five אל בית היוצר, both readings being, doubtless, derived from the LXX. Versions and readings.

Since *maqlī* is defined by the pron. suff. *ī*, *shēnī*, which agrees with it, takes by rule the definite article (see note on v. 6).— אַחֻוָּה "brotherhood" is a *ἅπαξ λεγόμενον*. אב and אח are not from monosyl. roots, their third radicals become apparent in certain circumstances. Thus their constr. is אֲבִי, אֲחִי, and in Aram. the plur. of אב is אֲבָהִין with the third root-letter ה (which is always interchangeable with ו and י) clearly indicated. In the case before us the third root-letter becomes ו, and we get אַחֻוָּה. The fem. אָחוֹת "a sister" stands for אַחְוָת, and in the plūr. (with suff.) the third root-letter appears Verse 14.

15 And the LORD said unto me, Take unto thee yet the instruments of a foolish shepherd.
16 For, lo, I will raise up a shep-

sometimes as *y*, e.g. (Job i. 4) אַחֲיתֵיהֶם. The same letters furnish another ἅπ. λεγόμ. אַחוּתִי "my declaration" (Job xiii. 17), which is formed from חָוָה by means of a prosthetic א.—וּבֵן...בֵּן as in Gen. i. 7, another construction is בֵּין...לְ (ibid. ver. 6).

V'ā'egdâ' καὶ ἀπέρριψα (as in ver. 10). *Hā'dach'vâh* τὴν καταάσχεσιν reading הָאַחְוָה. Cod. Alex. has διαθήκην, which appears to be a correction from the Hebrew. LXX.

The Prophet, still as God's representative, demands his hire of the flock. He receives the miserable sum of 30 pieces of silver (the price of a foreign slave (Ex. xxi. 32). This he is commanded to "cast to the potter." No satisfactory explanation of this phrase can be given. It may be that "to the potter with it" was a proverbial expression for throwing away anything worthless, but it cannot be proved that such was the case. WRIGHT holds that it was thrown to a potter as one of the lowest of the labouring classes. GROTIUS explains it as indicating that God did not value the 30 pieces more than broken potsherds. HENGSTENBERG, trying to show that this prophecy is a renewal of Jer. xviii. 1, xix. 4, in order to justify S. Matthew's quotation of it as from Jeremiah, maintains that "to the potter" means to an unclean place, since the potter of Jeremiah, he holds, had his pottery in the valley of ben Hinnom, which had been made an unclean place by Josiah. KLIEFOTH regards God as the Potter, comp. Jer. xviii. 6 sqq.—The citation in S. Matt. xxvii. 9 is evidently from memory, and a free paraphrase of the original. Though this prophecy may be said to have been fulfilled on every occasion of Israel's ingratitude towards their Protector, it was most signally fulfilled, when the chief priests offered the price of a slave for the betrayal of Him, in whose rejection the ingratitude of the nation culminated.—The breaking of the bond of brotherhood between Judah and Israel is represented as succeeding the rejection of the Good Shepherd. But, as that rejection was not one single act, but the sum of many such acts, so this disseverment of the union between Judah and Israel, while it had its commencement in the confusion which followed the cutting asunder of the staff "Binders" (see above), did not reach its climax until the time of those frightful civil contests, which marked the last winter of Jerusalem before it was taken by Titus (see Joseph. *Bel. Jud.* v.; Milman, *Hist. Jews*, Bk. XVI.); MAURER, HITZIG and EWALD consider the prophecy to refer to the rupture which took place between Israel and Judah, when Pekah (king of Israel) made an alliance with Rezin (king of Syria) and invaded Judah. But history gives no indication of any bond of union existing between Israel and Judah at that period.

xi. 12—14. Remarks.

אִוֶּלִי is a ἅπ. λεγό., elsewhere we have אֱוִיל "foolish": comp. אַכְזָר (Lam. iv. 3) and אַכְזָרִי (Prov. v. 9).

Verse 15. Words.

herd in the land, *which* shall not visit those that be cut off, neither shall seek the young one, nor heal that that is broken, nor feed that that standeth still: but he shall eat the flesh of the fat, and tear their claws in pieces.

17 Woe to the idol shepherd that leaveth the flock! the sword *shall be* upon his arm, and upon his right eye: his arm shall be clean dried up, and his right eye shall be utterly darkened.

Verse 16. Words.

הַנַּעַר. *Ná'ar* means a "youth," "young man," but is never used of the young of animals. Moreover the mention of the "young" of the flock would not be suitable here, since there would be no need to "seek them," for they would remain with their dams. Hitzig proposes to read נֵעָר (for נְנֹעָר) Niph. partic. of נָעַר "to shake out, scatter." The only objection to this is, that all the other participles are in the *fem.*, and this would be *masc.* Perhaps the explanation of Gesenius is the best, viz. that נָעַר is an abstract substantive meaning "scattering," and used for the concrete "that which is scattered" (comp. note on vi. 10).—נִצָּבָה the fem. partic. Niph. denotes "standing firmly," comp. הבל כל האדם נצב (Ps. xxxix. 6). —*Y'calcél*, the *Pilpel* of כּוּל, denotes here (as in Gen. xlv. 11) to "provide with sustenance."—*Upharʿsēhén* is fem., the sing. being פַּרְסָה, elsewhere the plur. is פַּרְסוֹת, whence we conclude that the *a* under the פ is a "Light vowel" (Excurs. I. 5), and the *shʿvā* under ר consequently moving.—*Yʿphārēq* "tear off" or "in pieces."

LXX.

Hannâ'ar rightly τὸ ἐσκορπισμένον. *Y'calcél* κατευθύνῃ, somewhat similarly it is rendered Ps. cxi. 6 (Heb. cxii. 5) οἰκονομήσει, "will *guide* his words with discretion" (Prayer-Book Version).

Verse 17. Words and Constructions.

On *hôy* see note on ii. 11.— רֹעִי must mean "my shepherd," if we take אֱלִיל as an adj. "useless": because the latter has the definite article (see note on ver. 13). But if we take אֱלִיל as a substantive "uselessness" (comp. Job xiii. 4, רֹפְאֵי אֱלִיל "physicians of uselessness"), it will be the constr., with the old case ending (see p. 11). From the consideration that the expression "my shepherd" recurs in xiii. 7, we prefer the former interpretation. On the form עֹזְבִי see p. 11.—עֵין יָמִין (1 Sam. xi. 2) means "eye of the right

(side)," i.e. "right eye": *'én y'mīnó*, consequently, means "his right eye."

LXX. οἱ ποιμαίνοντες taking the *é* of *rō'é* as equivalent to the plur. termination *ím*, comp. p. 61, and Obad. ver. 12, where, reading *nocré* for *noc'rō*, they render ἀλλοτρίων.

Remarks. The "foolish shepherd" seems to denote all the misrulers of Israel from the decline of the glories of the Maccabean period to the time when they willingly proclaimed "we have no king but Cæsar."

According to Ewald's theory, chap. xiii. 7—9 is misplaced, and should come after xi. 17. The passage would then run: "*Woe to my useless shepherd, that forsaketh the flock! A sword [shall descend] upon his arm, and upon his right eye. His arm shall utterly wither, and his right eye shall be utterly dimmed. Sword! awake! against my shepherd, and against a man, my fellow ('tis the utterance of YHVH Çᵉbhā'ōth). Smite the shepherd, and the sheep shall be scattered.....* (8) *And it shall be in all the land.....* (9) *... And they shall say: YHVH is my God.*" If this be the true connection, the "third part," which was to be tried and refined, can only be referred to those Jews who embraced the pure religion of Christ, and to those who, laying aside for ever the idolatry of their ancestors, devoted themselves thenceforth to the study of the Law.

CHAPTER XII.

THE burden of the word of the LORD for Israel, saith the LORD, which stretcheth forth the heavens, and layeth the foundation of the earth, and formeth the spirit of man within him.

2 Behold, I will make Jerusalem a cup of trembling unto all the

---

Verse 1. Words and Constructions. *Massá dᵉbhár Adōnáy* (see ix. 1).—עַל "concerning," not here, "against" like the בְּ of ix. 1.—*Shāmáyim* is the object after the active partic. *nōṭéh*, and therefore *nōṭéh* is in the absol. form (not in the constr. נֹטֵה). In such a case we are at liberty to use the definite article before the partic. e.g. הַנּוֹטֶה כַדֹּק שָׁמַיִם (Is. xl. 22), even if the object take the form of a pron. suff. as הָעֹשֵׂהוּ (Job xl. 19) "He who made him."—*Yōçér* (see notes on xi. 13).

Hinnéh ànōcí is more emphatic than simple הִנֵּנִי. *Sám* the present

Verse 2. partic. used as a prophetic tense, parallel with אָשִׂים (ver. 3), see p. 36.—*Sáph* "a bowl" (Ex. xii. 22) makes in plur. סִפִּים (Jer. lii. 19), סִפּוֹת (1 Kings vii. 50), comp. צַד "side,"

people round about, when they shall be in the siege both against Judah *and* against Jerusalem.

3 And in that day will I make Jerusalem a burdensome stone for all people: all that burden themselves with it shall be cut in pieces, though all the people of the earth be gathered together against it.

---

plur. צָרִים. With *sáph rá'al* comp. כּוֹס הַתַּרְעֵלָה (Is. li. 17, 22).—Several interpretations of עַל־יְהוּדָה have been proposed. On the whole it seems best to refer the expression to the word *ra'al* in the former clause, and to render the second clause: "And also on Judah [shall fall this reeling] during the siege [which is to take place] against Jerusalem." Others would refer to the opening words of the chapter, and explain "And also concerning Judah [is this burden of the word of the LORD]." The rendering of the E. V. cannot be supported; that of the margin "and also against Judah [shall he be which] shall be in siege against Jerusalem," requires too much to be supplied. The explanation of Ewald "And also upon Judah shall it be [incumbent to be occupied] in the siege against Jerusalem," is grammatically correct, as he shows from the expression עֲלֵיהֶם בַּמְּלָאכָה (1 Chron. ix. 33) "upon them it was incumbent to be occupied in the work." And, if we could understand by it that Judah was to be co-operating *with* (not *against*) Jerusalem in the siege (see ver. 5), this translation would have much to recommend it. No infin. לִהְיוֹת, or לְהִלָּחֵם, is required, any more than an infin. is wanted in the passage cited from Chronicles.

The word *sáph* besides the meaning of "bowl," has that of "threshold" (e.g. Judg. xix. 27), hence the rendering of the LXX. ὡς πρόθυμα σαλευόμενα, and of the Syr. "a gate of fear." LXX. &c. In the last half-verse they understand *'al* as ἐν, a certain support for which rendering might be found in such expressions as that of vii. 4 (see notes). The ב of *Bammāçór* they seem to take as the so-called *Beth essentiæ*; καὶ ἐν τῇ Ἰουδαίᾳ ἔσται περιοχὴ ἐπὶ Ἰερουσαλήμ.

אֶבֶן מַעֲמָסָה, ἅπ. λεγό. either "a burdensome stone," or "a stone for lifting." כָּל־עֹמְסֶיהָ denotes here, "every one that lifteth it up," comp. Is. xlvi. 3 (where the pass. partic. of *'āmás* is parallel with נְשֻׂאִים), also Gen. xliv. 13 "each *lifted up* [his load] on his ass."—שָׂרֹט is the verb used for "cutting the flesh," a custom forbidden to the Israelites by Lev. xxi. 5. *Śārṓṭ yiśśāréṭū*, Verse 3. Words and Constructions.

4 In that day, saith the LORD, I will smite every horse with astonishment, and his rider with madness: and I will open mine eyes upon the house of Judah, and will smite every horse of the people with blindness.

5 And the governors of Judah shall say in their heart, The inhabitants of Jerusalem *shall be* my

observe that the Infin. absol. *Qal* is often used to emphasize a finite verb in a different voice, e. g. *Niph.* here and (Ex. xxi. 28) סָקֹל יִסָּקֵל, comp. Job vi. 2; *Pu'al*, Gen. xxxvii. 33; *Hoph.* (Lev. xx. 9, 10, &c.).

LXX. *λίθον καταπατούμενον...πᾶς ὁ καταπατῶν*, since there is a great similarity between the pronunciation of ע and ר[1], it seems that the LXX. took the stem עמם as equivalent to רמם.—For *ṣārôṭ yiṣṣārēṭ* they give *ἐμπαίζων ἐμπαίζεται*, it is possible that they may have read שרק, which is used of "hissing in mockery," Zeph. ii. 5, (LXX. iii. 1 *συριεῖ*).

Verse 4. Words. *Timmāhôn* "astonishment," "terror" occurs only here and once in the constr. (Deut. xxviii. 28) וּבְתִמְהוֹן לֵב, the verb is תָּמַהּ, hence the retention of the ה, while from הרה (with *quiescent* ל"ה) we have הֵרָיוֹן, and contracted הֵרֹנֵךְ "thy conception" (Gen. iii. 16). There are two forms of such words in *ôn*, one disyllabic as חֶשְׁבּוֹן, and the other, like those of this verse, trisyllabic, comp. הֲגִיוֹן. These latter, in construct and with suffix, seem usually to revert to the other (disyllabic) form, thus we have (Is. lvii. 8) זִכְרוֹנֵךְ *zic-rō-nēc*, (Lam. iii. 62) הֲגִיוֹנָם *heg-yōnām*, and constr. חֲזִיוֹן *chez-yōn*, דִּרְאוֹן, *dir-'ōn*. But from עֲצֵבוֹן we have עִצְּבוֹנֵךְ (Gen. iii. 16) *'iç-çᵉbhōnēc* (comp. Excurs. II. *in fin.*).

Verse 5. Constructions, Readings and Versions. אַמְצָה is a fem. substantive of the form of עַוְלָה, כַּבְשָׁה, &c. *Lî* is the *dat. comm.* comp. *l'bhēthî* (ix. 8). One of Baer's MSS. reads אַמְצָה־לִּי Imperative Pi'el, this seems to have been the reading of Aquila who renders *καρέρησόν μοι*. One MS. gives אָמְצָה־לִּי 3rd fem. perf. Qal; but there is no fem. substantive in the sentence with which it could agree. LXX. rendering *εὑρήσομεν ἑαυτοῖς*

[1] Comp., for instance, *Pir'qe Rabbi Eliezer* (ii.), where for ענלים we have the variant רגלים.

strength in the LORD of hosts their God.

6 In that day will I make the governors of Judah like an hearth of fire among the wood, and like a torch of fire in a sheaf; and they shall devour all the people round about, on the right hand and on the left: and Jerusalem shall be inhabited again in her own place, *even* in Jerusalem.

7 The LORD also shall save the tents of Judah first, that the glory of the house of David and the glory of the inhabitants of Jerusalem do not magnify *themselves* against Judah.

τοὺς κατοικ. κ.τ.λ. seems to have understood אמצה as equivalent to אֹמְצָא, and the singular as used for the plural. Three MSS. do give אמצא. The Targum seems (as frequently) to combine two meanings, viz. that of Rt. מצא, and of Rt. אמץ, and paraphrases "salvation hath been found for the inhabitants of Jerusalem" (reading ליושבי for לי יושבי). Syr. paraphrases "the inhabitants of Jerusalem have been stronger than we." Arab. "We shall find for us," after LXX.

On the *metheg* of כִּיּוֹר see Excurs. II. B. 9.—עֳמִיר (Jer. ix. 21, Amos ii. 13, Mic. iv. 12) = עֹמֶר "sheaf." The *qadmā* over the א of *ăcʿlū́* stands for *metheg* (Excurs. II. A. 9, N.B.). Since the *ō* of *ʿōmṓl* is read with the *m*, the ו is not read, but retained (sometimes) merely because an older form of the word was *sam-'ōl.*—סביב adv. "round about" as in Gen. xxiii. 17, such adverbs were originally substantives in the acc.—*Tachtéhā*, lit. "under herself," i.e. "in her place" (comp. note on vi. 12). Verse 6. Words.

In translating כיור by δαλόν (which is their rendering of אור in iii. 2), some suppose the LXX. to have taken the Hebr. word as used by metonymy for the wood burnt therein. But the rend. may be due to a confusion of letters.—*Tachtéhā* is rendered καθ' ἑαυτήν. LXX.

On the *metheg* under *lō-thigdál* see Excurs. II. A. 1, and for that under *bēth-Dāvíd* see Excurs. II. A. 5. *Dāvíd* is usually spelt דָּוִד (without *yūd*) in the earlier books. Verse 7. Words.

Bārîshōnáh καθὼς ἀπ' ἀρχῆς. Five MSS. are said to read בָּרִאשׁוֹנָה, but none of Baer's MSS. give this reading. The LXX. rendering is, probably, *quoad sensum*, and the prefix כ a later gloss. LXX.

8 In that day shall the LORD defend the inhabitants of Jerusalem; and he that is feeble among them at that day shall be as David; and the house of David *shall be* as God, as the angel of the LORD before them.

9 And it shall come to pass in that day, *that* I will seek to destroy all the nations that come against Jerusalem.

Verse 8. בעד without prefix or affix is pointed בְּעַד; but with prefix מִבַּעַד, and with suffix בַּעֲדִי, בַּעֲדָכֶם; for construction comp. Ps. iii. 4.—*Yōshév* is used collectively; as may be seen from the *bāhém* which follows.—*Nicshālīm* means "the weak" as ונכשלים אזרו חיל (1 Sam. ii. 4), and the ב of *bāhém* means "among" as in Is. v. 27 ואין־כושל בו (and not "against" as in Nah. iii. 3).

LXX. The expression "as God," or "as Gods," being thought too strong, LXX. paraphrased it by ὡς οἶκος Θεοῦ, comp. a similar proceeding in ver. 10 and xiii. 3.

Verse 9. The verb בקש *baqqésh* is used of God only here, and in Ex. iv. 24.

xii. 1—9. Remarks. These chapters xii.—xiv. are marked off as a distinct section by the recurrence of the expression "Burden of the word of the LORD" (comp. ix. 1, Mal. i. 1). No argument against the post-exilian origin of these chapters can be based on the frequent use of the terms "Judah and Jerusalem," neither is it true that the author of these last chapters "nowhere mentions Israel," as verse 1 is distinctly addressed to "Israel." "Israel" (Zech. xii. 1, Mal. i. 1, 5, ii. 11, 16, Ezr. ix. 1, 4, 15, xi. 10, &c.) is a term constantly used in post-exilian times for the Jewish nation, and as parallel with "Judah and Jerusalem" (Zech. xii.—xiv. *passim*, Mal. ii. 11, iii. 4): so too "all the tribes of Israel" (Zech. ix. 1). Comp. "Ephraim" ix. 10, 13, x. 7, "Joseph" (x. 6), and "Judah" (ix. 8, 13, x. 3, 6), and "Jacob" (Mal. iii. 6, ii. 12) and see p. 21. All these were to a certain extent interchangeable terms in post-exilian times; but "Jerusalem" or "inhabitants of Jerusalem" is used especially of the inhabitants of the metropolis, as distinguished from the rest of the nation, just as a Parisian is distinguished from a Frenchman. PRESSEL considers the prophecy to refer to the repulse of Sennacherib from the walls of Jerusalem. Against this theory it has been rightly urged, that in the days of Hezekiah, when the royal house was foremost in the ranks of religious reformation, it would be strange that a prophet should speak of the house of David as concerned in the martyrdom of one of God's prophets. MAURER places the date of chap. xii.—xiv. between the death of Josiah (xii. 11), and the capture of Jerusalem by the Chaldæans. Chap. xii.—xiii. 6 he supposes to have been written in the fourth year of Jehoiakim, when the prophet expected that the enemy would be driven from the gates of Jerusalem; xiii. 7—xiv. 21, after the

10 And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for *his* only *son*, and shall be in bitterness for him, as one that is in bitterness for *his* firstborn.

battle of Carchemish, when darker fears intruded themselves upon his mind.—But there is a very strong objection against referring xii. 1—xiii. 6 to a time prior to the captivity. For how can we imagine a prophet at the time, when the house of David was the reigning dynasty, making use of such an expression as "that the glory of the house of David and of the inhabitants of Jerusalem may not be magnified over Judah"? We agree, therefore, with WRIGHT in supposing (at any rate) xii. 1—9 to refer to the period between the restoration from the captivity, and the coming of our Lord, when many nations, "Idumæans, Philistines, Arabians, Ammonites, Tyrians, Syrians, and Greeks made various attempts against the Jewish people and against Jerusalem. They are sometimes successful for a short time, but never for any lengthened period. Their attempts were always foiled, often with great loss to themselves, sometimes to their utter ruin." It must be remembered, too, that after the time of Zerubbabel the house of David fell into comparative obscurity, and that the great leaders the Maccabees were of the tribe of Levi, and not of the house of David.

Verse 10. Versions, readings, emendations, &c.

LXX. καὶ ἐπιβλέψονται πρὸς μὲ ἀνθ' ὧν κατωρχήσαντο. Perhaps they read דקרו which means to "leap" (this is the reading of *one* of Kennicott's MSS.); but more probably they took דקר in the figurative sense of "insulting," as נקב "to pierce" is used of "cursing." Calvin in his Comm. on S. John took this view of the Hebr. verb, and said "metaphorice hic accipitur confixcio pro continua irritatione"; but this sense of the verb is not supported by usage. Besides this passage and xiii. 3, the word occurs only in Numb. xxv. 8, Judg. ix. 54, 1 Sam. xxxi. 4, 1 Chron. x. 4, Is. xiii. 15, Jer. xxxvii. 10, li. 4, Lam. iv. 9, in all of which (except perhaps Jer. xxxvii. 10, where at any rate it means "severely wounded") it denotes "to thrust through" so as to kill. The only passage which could be cited to justify a figurative meaning of the word is Prov. xii. 18, where the substantive *madqᵉrôth* is used, יש בוטה כמדקרות חרב "[the words of] an idler-talker are sometimes like sword-thrusts: but the speech of the wise is healing." But there, the gnomic nature of the composition, and the use of the comparative כ, prepare one for the figurative use of the word. Such is not the case here.—Aq. σὺν ᾧ ἐξεκέντησαν (but then he gives σὺν for the *ēth* of Gen. i. 1!). Theodotion καὶ ἐπιβλέψονται πρὸς μὲ εἰς ὃν ἐξεκέντησαν. Syr. and Vulg. "et aspicient ad me quem confixerunt." All the ancient versions, as we see, read אלי, not אליו

11 In that day shall there be a great mourning in Jerusalem, as the mourning of Hadadrimmon in the valley of Megiddon.
12 And the land shall mourn, every family apart; the family of the house of David apart, and their wives apart; the family of the house of Nathan apart, and their wives apart;

(which is however the reading of *some* MSS., though the great majority, and all the best, read אלי). S. John xix. 37 and Rev. i. 7 cannot be looked on as positive evidence in favour of the reading אליו, because, not the actual words, but merely the sense of the passage seems to be given in those two places. The reading אליו has, however, been supported by Kennicott, Ewald, Geiger, Bunsen. For *hayyāchíd* LXX. ἀγαπητῷ, either translating *ad sensum*, or reading דְּיִדִיד.

Remarks. If we are to interpret this verse as it stands, we must certainly understand "the house of David and the inhabitants of Jerusalem" as the subject of the verbs *v'hibbitu* "and they shall look," and *daqaru* "they pierced," or rather "thrust-through." So we cannot with RASHI understand the verse to mean, that Israel will look [unto God] in mourning for those slain by the Chaldeans; nor with IBN EZRA, that all the nations will look unto God to see what He will do to them on account of their having slain the Messiah, *son of Joseph* (comp. T. B. *Succah* 52ᵃ): for (apart from the question of the subject of the verbs), as QIMCHI most sensibly remarks, if Messiah son of Joseph be referred to here (and we may add, in Ezek. xxxviii. xxxix. also) why is he not mentioned? Retaining the reading of the Text *elay* "unto me," some interpret the verb *daqaru* figuratively "they pierced," i.e. "contemned." The Person might be God Himself, or the Prophet (who seems to have personified the Rejected Shepherd in ch. xi.) looked on as identified (HITZIG) for the moment with Him that sent him. But surely, such a rendering of *daqaru* (even supposing it to be admissible, which we do not think to be the case) is too weak to account for the strong expressions which follow, "and they shall mourn over him as with the mourning for an only son, &c.," which can only refer to the case of some one actually slain. We must therefore reject this interpretation of *daqaru*. If, on the other hand, we take it as meaning "they thrust-through," the first person "unto me" presents great difficulties. For it cannot be referred to God Himself, as that would, as Ewald says, "introduce into the Old Testament the absurd notion that persons will bitterly lament over Yahvé (*YHVH*) as over one that is dead." Nor can it be explained, primarily, of the two-fold nature of Christ, as that is a notion which could never have suggested itself to a Jew of Zechariah's time. Nor can it be interpreted of the Prophet as representing Him who sent him, for no mention is made of the slaying of such a person, nor is any hint dropped of such a thing even in xi. 13. EWALD would read *elav* "unto him," and says "we can only say, that at that time a distinguished martyr in the cause of Jerusalem and the house of David and the true religion may have fallen shortly before without receiving the just acknowledgment of the capital, and there may be here reference to him." But this "distinguished martyr" exists only in

13 The family of the house of Levi apart, and their wives apart; the family of Shimei apart, and their wives apart;

14 All the families that remain, every family apart, and their wives apart.

the imagination of the commentator. As we see no way of interpreting this passage in its present context, so, at least, as to have been understood by the prophet's hearers, we propose to place it after xiii. 3. See Remarks, p. 114—117.

CHAPTER XIII.

IN that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness.

2 And it shall come to pass in

DESERTION OF IDOLATRY. ZEAL NOT ACCORDING TO KNOWLEDGE. SLAYING OF THE PROPHET. CONSEQUENT MOURNING.

There is, no doubt, a reference here to Numb. xix. 9 לְמֵי נִדָּה חַטָּאת הִוא "for water of purification, a means of removing sin is it." *Chaṭṭáth* means "sin," "offering for sin," "means of removing sin" (comp. the use of the verb תְּחַטְּאֵנִי Ps. li. 9, "thou shalt cleanse me," and יִתְחַטָּא Numb. xix. 12, "he shall cleanse himself"). Similarly *niddāh*, while it means especially that sort of ceremonial uncleanness, which requires separation (Lev. xii. 2, &c.), denotes also "the removal of this uncleanness." So we may here correctly render the words *l'chaṭṭáth ul'niddáh* "for the removal of sin and uncleanness." Elsewhere the word is חַטַּאת in the absol., and חַטַּאת in the constr.; but here all authorities read חַטָּאת. Verse 1. Words.

Māqôr πᾶς τόπος, reading מקום, and taking, apparently, the undefined substantive as meaning "*every* place."—In rendering *l'chaṭṭáth* by *εἰς τὴν μετακίνησιν*, they appear to have taken לחטאת as the Infin. Hiph. of נטה (לְהַטּוֹת).—*Niddáh* *χωρισμόν*, reverting to the primary meaning of the root. LXX.

that day, saith the LORD of hosts, *that* I will cut off the names of the idols out of the land, and they shall no more be remembered: and also I will cause the prophets and the unclean spirit to pass out of the land.

3 And it shall come to pass, *that* when any shall yet prophesy, then his father and his mother that begat him shall say unto him, Thou shalt not live; for thou speakest lies in the name of the LORD: and his father and his mother that begat him shall thrust him through when he prophesieth.

Verse 2. Words and LXX.

עֲצַבִּים occurs in the plur. only, the form is that of גְּמַלִּים, גְּמָל; the singl., if it occurred, would be *'āçābh*. As a singular in the sense of "idol" we have עֶצֶב in use (Is. xlviii. 5). עֶצֶב and עֵצֶב "trouble" make in plur. *'açābhîm*, e.g. לֶחֶם הָעֲצָבִים (Ps. cxxvii. 2) "bread earned by much toil." The expression *rû'ach hattum'áh* "the unclean spirit," which occurs here only, is the origin, doubtless, of the common N.T. expression *τὸ πνεῦμα τὸ ἀκάθαρτον*.—העביר in the sense of "removing," comp. (2 Chron. xv. 8) וַיַּעֲבֵר הַשִּׁקּוּצִים "and he removed the abominations." LXX. understand "The prophets" correctly as *ψευδοπροφήτας*.

Verse 3. Words and constructions.

כִּי "if," or "when" (comp. note on p. 73).—וְאָמְרוּ "then shall say unto him his father and his mother": *yôl'dhâv* "even they who bare him," is added for emphasis.—וְדָקְרוּהוּ *ud'qārûhū*, the *rû* is long, merely defectively written (comp. xi. 5); the word means "and they shall thrust him through," comp. וידקר את-שנידם "and he thrust them both through" (Numb. xxv. 8).—*B'hinnàbh'ô* might mean "in his act of prophesying," but "because of his prophesying" is better, comp. בְּהִשָּׁעֲנֵךְ "because of thy leaning on" (2 Chron. xvi. 7).

LXX.

ud'qārûhū καὶ συμποδιοῦσιν αὐτόν, translating euphemistically, as in xii. 10 they give for the same verb *κατωρχήσαντο*.

Remarks.

Here we propose to read chap. xii. 10—14. We admit that we have no authority for so doing, either of MSS., versions, or commentators. Two considerations have suggested to us this rearrangement of the text: (1) We are unable to discover any

intelligible meaning which the words "and they shall look on me (or him) whom they thrust through," in the place in which they now stand in the Hebrew Text, could have conveyed to the Prophet's hearers, and even to us of the present day they seem enigmatical words suddenly introduced without the idea of "thrusting through" having been supplied by the context: (2) If we place them after ch. xiii. 3, in which the "thrusting through" of a son is distinctly mentioned, the words which commentators have taxed their ingenuity in vain to explain, will convey the simplest and most obvious sense. In a section, in which the phrase "on that day," "and it shall come to pass on that day," occurs so often, it is easy to imagine that a confusion of order may have arisen in early times. If our conjecture (and it is but a conjecture) be correct, the whole passage will run as follows:

(iii. 1) In that day shall be a fountain opened, for the house of David and for the inhabitants of Jerusalem, for [removal of] sin and of uncleanness.—(2) And it shall be in that day ('tis the utterance of *YHVH Ç'bā'ōth*) I will cut off the names of the idols from the land, and they shall not be remembered any more; and the [false] prophets and the unclean spirit will I cause to pass away from the land. (3) And it shall be, when a man shall prophesy, then they shall say to him, his father and his mother, they that bare him, "Thou shalt not live, because thou hast spoken lies in the name of *YHVH*;" and *they shall thrust him through*, his father and his mother, they that bare him, on account of his prophesying. (xii. 10) Then will I pour out upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and supplication, and they *shall look on him, even him whom they thrust through*, and they shall mourn over him, as the mourning for an only son, and they shall make bitter mourning over him, as one mourneth bitterly for a first-born. In that day... (14)...and their wives apart.

When, in the blindness of fanaticism, these people should have been led to commit such a crime, as that mentioned xiii. 3, then God would have pity on them, and pour out on them the spirit of grace and supplication, &c. The reader will perceive, that the application of the expression "and they shall look on him whom they thrust through" to our Lord (John xix. 34, 37, Rev. i. 7) is even more appropriate, if the words be taken as we have proposed, than if they were left in their present context. For the passage, as we propose to read it, depicts a Prophet, and a true Prophet, rejected by his own people as a false prophet, and slain by them. What more appropriate passage could be cited relative to our Lord? We must not, however, any more than in xi. 12, 13, confine the application of the prophecy to this single fulfilment, though it is certainly by far the most remarkable and important one.

On the accentuation of *v'shàphactá* see notes on i. 3. *Chén* seems to denote here "Divine favour," i.e. "grace." *Tàch'nūnîm* "earnest supplication" as the result of *chén* (but LXX. οἰκτιρμοῦ).—והביטו אלי "And they shall look on me"; but we prefer to read אליו "on him" (see pp. 112, 115).—הביט אל, among other meanings, has that of "to contemplate" as (Ps. cii. 20) מן השמים אל ארץ הביט, (Is. lxvi. 2) ואל זה אביט אל עני ונכה רוח. The nature of the feelings of the contemplator is decided by the context. Here they are, evidently, those of compunction. For the construction את אשר־דקרו אלי(ו) "unto me (or *him*), viz. him whom they thrust through," compare (Jer. xxxviii. 9) לירמיהו הנביא את אשר־השליכו אל־הבור "to Jeremiah the prophet, him whom they cast into the pit."—*Hayyāchíd*, the article is generic, and may be best rendered into English by "a"; in Amos viii. 10 we have כאבל יחיד (where also the next clause contains a derivative of מרר).—*V'hāmēr* is the Infin. Absol. Hiph, and may be taken as used emphatically, for והמר ימירו (but see note on vii. 5). In the Hiph. this verb is nowhere else used of "mourning bitterly," but in the Pi'el is so used (Is. xxii. 4) אמרר בבכי.—*C'hāmēr* is the Infin. Construct lit. "as the mourning bitterly for."—We can hardly take *v'sàph'dhú 'ālāv* to mean they shall mourn over it (*ea de re*), viz. the crime committed, as that would materially weaken the force of the expressions which follow, "over an only son," "over a first-born."

Chap. xii. 10. Words and constructions.

Hadadrimmon "is a city," says Jerome, "near Jezreel, now called Maximianopolis, in the field of Mageddon, where the good king Josiah was (mortally) wounded in battle (2 Chron. xxxv. 22—25) with Pharaoh-necho." According to Assyriologists, *Hadar-Ramman* is the proper pronunciation of this word. The fact that a place in the tribe of Issachar was at the time of these prophecies known by an *Assyrian* name is an additional link in the chain of evidence, which proves them to be of post-exilian origin. The mourning for Josiah became, no doubt, proverbial for a great national mourning.

Chap. xii. 11. Remarks.

H'dadrimmōn is rendered ῥοῶνος "of a *plantation* of pomegranates," by way of conjecture (*rimmōn* means pomegranate). *M'giddōn* is rendered ἐκκοπτομένου, by reverting to the meaning of the root גדד, comp. (Dan. iv. 11) *góddū*, ἐκκόψατε.

LXX.

Mishpāchóth mishpāchóth "each family"; for the repetition of the substantive to denote "*each single*," compare עֵדֶר עֵדֶר לבדו "each flock by itself" (Gen. xxxii. 17); the *plur.* however is not generally used in this manner, but comp. Ezek. xxiv. 6

Chap. xii. 12.

4 And it shall come to pass in that day, *that* the prophets shall be ashamed every one of his vision, when he hath prophesied; neither shall they wear a rough garment to deceive:

(2 Kings iii. 16, Joel iv. 14, Ex. viii. 10, Gen. xiv. 10 are instances of quite a different use of the repetition of substantives).—*L'bhād* is often used without suffix (e. g. Ex. xxvi. 9). Comp. note on x. 4.

Remarks. "*Nathan*," not the prophet, but the son of David (2 Sam. v. 14). He represents a subordinate branch of the house of Judah.

Chap. xii. 13. Words, etc. The patronymic from *Simeon* is הַשִּׁמְעֹנִי (Numb. xxv. 14, Josh. xxi. 4), while that from שִׁמְעִי (*Shemei*) is הַשִּׁמְעִי (Numb. ii. 12). With the construction משפחת השמעי comp. מ׳ הַחֲנֹכִי, &c. (Numb. xxvi. 5, 6, 12, 13, &c.).

Remarks. This *Shemei* seems to be of the house of Gershon (Numb. iii. 17) a subordinate house of Levi; not the Benjaminite (2 Sam. xvi. 5). Observe the particularization of ver. 12, 13, and the generalization of ver. 14. This seems to point to the general, and yet particular nature of the mourning. For the fulfilment in reference to the Crucifixion see Luke xxiii. 48, Acts ii. 37—41.

False Prophets disclaim the gift of Prophecy.

Chap. xiii. 4. Words and constructions. The Imperf. of בּוֹשׁ is יֵבֹשׁ, with which may be compared אוֹר Imperf. יֵאוֹר (unless this latter is to be regarded as a Niph.).—The *mè* of *mèchezyōnó* denotes "on account of," comp. ii. 8. For the verb *Bósh* construed with *min*, of the thing to be ashamed of, comp. Ezek. xxxvi. 32. With regard to the form of *Chizzāyón* with suffixes see note on xii. 4.—*B'hinnàbh"ōthó* = *b'hinnàbh'ó* of ver. 3. This form with final ת is formed after the analogy of such Infinitives as מַלְאוֹת, שְׁנֹאת, קְרֹאוֹת, חֲמֹאת, מְלֹאת. This is the only instance of a *Niph.* Infin. in ת from a verb quiescent ל״א.—On the construction of *lābhásh* see note on iii. 3.—On *addéreth* see note on ii. 13.—*L'má'an* construed with the Infin. construct. is common, compare Amos ii. 7 למען חַלֵּל, Deut. xxix. 18, Jer. vii. 10, &c.

LXX. καὶ ἐνδύσονται δέρριν τριχίνην, omitting לא. ἀνθ' ὧν ἐψεύσαντο is simply a mistranslation.

5 But he shall say, I *am* no prophet, I *am* an husbandman; for man taught me to keep cattle from my youth.
6 And *one* shall say unto him, What *are* these wounds in thine hands? Then he shall answer, *Those* with which I was wounded *in* the house of my friends.

Verse 5. It must be observed that אִישׁ is here, by no means, used to denote a man of importance, as it is when opposed to אָדָם (Ps. xlix. 3). It simply means "an individual:" for, though *ādām* occurs in the next clause, it cannot be said to be opposed to *ĭsh*. Similarly our Prophet uses גֶּבֶר *gébher*, with no special significance, in ver. 7. *'ōbhéd 'dāmáh* "an agriculturist," as in Gen. iv. 2.—הִקְנָנִי (on the *sīmám rāphéh* see Excurs. IV.). The verb קָנָה in the Qal means to "originate," "acquire," "possess," but since it occurs nowhere else in the Hiph., there is great difficulty in determining its exact force in this passage. Some take it as a stronger Qal "to purchase"; others "to sell" (as לָוָה in Qal is "to borrow," in Hiph. "to lend," and Aram. *z'bán* "to buy," Pa'el *zabbén* "to sell"). Others, taking it as a denominative from *miqnéh* "possession," deduce the same meaning "to buy." Qimchi makes it a denominative from *miqnéh* in the sense of "a flock," and understands it as "made me a herdsman." Whatever be the exact meaning of the word (LXX. ἐγέννησέ με), it is clear that the person accused of assuming prophetic powers disavows all such assumption, and claims to be looked on as a simple rustic. Aq. ἔταξέ με, Symm. ἐμέρισέ με, Theod. ἔδειξέ με. On *n'urīm* see note on ix. 17.

Verse 6. בֵּין יָדֶיךָ "between thy hands" is an expression which presents great difficulty. Rosenmüller, comparing בֵּין הָרִהֹבוֹת (Prov. xxvi. 13) with בְּתוֹךְ רְהָבוֹת (xxii. 13), would render it *in manibus tuis*. Possibly this may be the meaning. But, since בֵּין זְרֹעָיו (2 Kings ix. 24) certainly means "in the body," our expression may be taken here to denote "on the chest." (Comp. *Bén 'ēnécā* Deut. vi. 8, and my *Fragment of T. B. P'sachim*, p. 74, note 4. The expression "between thy hands" in Arab. means simply "before thee," לְפָנֶיךָ; but that meaning is not suitable here; neither is it a Hebrew usage.) *Béth* denotes "in the house of," comp. Gen. xxiv. 23. —*V'āmár* "and one will say," i.e. the other will reply, is wrongly rendered by the LXX. καὶ ἐρῶ.

7 Awake, O sword, against my shepherd, and against the man *that is* my fellow, saith the LORD of hosts: smite the shepherd, and the sheep shall be scattered: and I will turn mine hand upon the little ones.

The "rough garment" was the ordinary dress of the prophets. If one who was not a prophet wore it, it caused him to be taken for such, and was therefore worn "to deceive." The words of ver. 5 are very similar to those of Amos vii. 14, 15; but the purport of the two passages is very different. Amos declares that though he was a herdsman and had never been brought up as a prophet, still he had received a divine mission, which he intended to perform in spite of Jeroboam II., and Amaziah priest of Bethel. But here the false prophet, when accused of exercising the functions of a prophet, utterly denies the charge. The wounds which he is accused of having inflicted on himself (in idolatrous worship 1 Kings xviii. 28, Jer. xlvii. 5, xlviii. 37), he asserts to have been inflicted on him by others "in the house of his friends." ROSENMÜLLER understands that he confesses to have been punished in his parents' house for false prophecies. HENGSTENBERG thinks that he acknowledges, with shame, that he had been so wounded in the house of his friends, i. e. in the idol temples. WRIGHT says that perhaps he may have suggested that these wounds were received by him on the occasion of some carousal with boon companions.

Remarks. Chap. xiii. 4—6.

SHEPHERD SMITTEN. FLOCK SCATTERED.

On the accentuation of *'ūrî* see notes on ix. 9, p. 84.—*'ᵃmīthî* "my fellow" is a word which occurs only here, and in Leviticus. There it occurs only with the suffixes דִ and וִ. It seems to be a subst. of the form of זַוִּית, גַּוִּית (ix. 15, in plur.) &c., and to denote "fellowship" "neighbourship" in the abstract, and then to be used (as in Lev.) for the concrete (comp. notes on vi. 10, xi. 16). According to the first meaning *gēbher* would be here the constr. and the expression would mean "the man of my fellowship." According to the second (and current use of the word) *'ᵃmīthî* would be in apposition with *gēbhēr*, and we should render "a man my fellow."—*Hác* "smite thou" is in the masc., although *'ūrî* agrees correctly with *chērebh* in the fem.—וְתָפוּצִין "that may be scattered." (On this verb see note on i. 17.) The forms of the 3rd pers. fem. plur. Imperf. in ִין, instead of ִנָה, are common; e.g. תֵּשֵׁבְנָה (Ezek. xvi. 55), תֵּירְאֶן (Ex. i. 17), תִּמְצֶאן (Deut. xxi. 21), תִּקְרֶאן (Numb. xxv. 2), תֵּשְׁקֶין (Gen. xix. 33). —On the accentuation of *vàh'ᵃshìbhōthî* see note on i. 3.—The participle צְעָרִים does not occur elsewhere: it can scarcely be taken as equivalent

Verse 7. Words, etc.

8 And it shall come to pass, *that* in all the land, saith the LORD, two parts therein shall be cut off *and* die; but the third shall be left therein.

9 And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried: they shall call on my name, and I will hear them: I will say, It *is* my people: and they shall say, The LORD *is* my God.

---

to צְעִירִים "little ones" (Judg. vi. 15, Ps. cxix. 141): it seems rather to denote "those who make themselves small," "the humble ones." The expression "to turn the hand back upon" is often used to denote anger (Amos i. 8, Ps. lxxxi. 15); but sometimes it signifies loving chastisement (Is. i. 25), and such appears to be its meaning here.

LXX.

To arrive at τοὺς ποιμένας μου LXX. must have read *rō'áy* instead of *rō'ī́*. For *'ᵃmīthī́* they give πολίτην μου. The verb *t'phūçénā* they considered as active, and rendered ἐκσπάσατε; and to make *hác* correspond with this, they rendered it also by the plur. παταξατε (Matt. xxvi. 31 πατάξω).—*Haççō'ᵃrīm* τοὺς μικρούς.

Verse 8. Words.

פִּי־שְׁנַיִם (on the *metheg* see Excurs. II. A. 3) denotes "a double portion" (Gen. xliii. 34), comp. מָנָה אַחַת אַפַּיִם (1 Sam. i. 5): here by the expression *hashsh'līshī́th*, in the second half-verse, it is shown to mean "two thirds."—*Bāḥ* "in it," the flock (*çōn*).—The verb גָּוַע "to die," like חוֹר (יְחוֹרוּ: Is. xxix. 22), has the medial ו as a strong consonant, and not quiescent as in קוּם.

Verse 9.

V'hèbhēthī́ should be so accentuated, as Baer edits; not *v'hēbhéthī* (see note on i. 3). With the latter accentuation the verb must be looked on as the Prophetic Perfect.—The verb *Qārā'* is construed with ב in the sense of "calling upon" the Name of God &c. (Gen. iv. 26), or of Baal (1 Kings xviii. 26).—*āmártī* (on the placing of the accent *pashtā* see page 16) is the Perfect, which preceded, and followed by Futures, may be used as a Future even without *vāv* convers. comp. (Is. xiii. 10) וכסיליהם לא יהלו אורם חשך השמש בצאתו וירח לא־יגיה אורו: LXX. καὶ ἐρῶ.

Remarks. Chap. xiii. 7–9.

WRIGHT objects to Ewald's theory that these verses form a sequel to chap. xi., that "the removal of foolish shepherds could only be a blessing to the flock, while the removal of the shepherd is here represented as utterly disastrous." But since in xiii. 7–9, the figure of the shepherd and his flock is evidently intended to suggest the notion of a leader and his army,

and the death of the leader, even when incompetent, would involve the scattering of the army (this very figure is used by Micaiah in foretelling the death of the wicked Ahab, 1 Kings xxii. 17), this objection does not seem to us conclusive. But, if we are to reject this suggestion of Ewald, or if we are not to regard this passage as a distinct prophecy by itself (see *Introduction*), "the shepherd" can only mean some prophet of the LORD, who on account of the sins of the people should be taken away by a violent death. After his death a remnant were to be purified and saved. Ver. 7 is quoted by our Lord (Matt. xxvi. 31, Mark xiv. 27).

CHAPTER XIV.

BEHOLD, the day of the LORD cometh, and thy spoil shall be divided in the midst of thee.

2 For I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city.

3 Then shall the LORD go forth, and fight against those nations, as when he fought in the day of battle.

ONE DAY, IT IS KNOWN BY *YHVH*.

Hinnéh yóm bá lAdōnáy "behold a day cometh for the LORD": the expression is exactly equivalent to that of Is. ii. 12, *Yóm lAdōnáy* "[there is] a day [coming] for the LORD."— יום ל יי בא (comp. Is. xiii. 6, 9) would mean "a day of the LORD's cometh," while יום יי בא might mean "a day of the LORD," or "the day of the LORD cometh" (comp. p. 15). LXX. has the plur. ἰδοὺ ἡμέραι ἔρχονται. Verse 1. Words and constructions.

Nashássū is the Niph. Perf. of שסס, the Niph. occurs only once again (also with *habbàtím*), viz. (Is. xiii. 16) יְשֻׁסּוּ. For תשגלנה[1] we have in the *Q'ré* the more modest expression *tishshācábhnāh*, the four instances of the same substitution are Deut. xxviii. 30, Is. xiii. 16, Jer. iii. 2, and this passage. Similar euphemisms are to be found in the *Q'ré* of 2 Kings xviii. 27, Is. xxxvi. 12, Deut. xxviii. 27, 1 Sam. v. 6, 9, 12, vi. 4, 5. The LXX. has for תשגלנה μολυνθήσονται (there is also a version of the *Q'ré* κοιτασθήσονται): and for "the people" τοῦ λαοῦ μου. Verse 2.

C'yóm must be regarded as an acc. "as at the time of" (see notes on i. 8, viii. 9, 11). With the expression *yóm hìllàch'mó* comp. (Ezek. xxxix. 13) יום הכבדי. On the first *metheg* of *hìllàch'mó* see Excurs. II. B. 3. Verse 3. Words, etc.

[1] The vowels in the Text belong, of course, to the *Q'ré*.

4 And his feet shall stand in that day upon the mount of Olives, which *is* before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, *and there shall be* a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south.

Verse 4. Words and constructions.

'Al-p'né "over against," as (Judg. xvi. 3) *'al-p'né Chebhrón* "opposite Hebron."—*Miqqédem* "towards (*or* in) the East," and so, probably, Gen. ii. 8: comp. note on iv. 3, and the expression *mèchecçyó*, which follows.—*Cheçyó* denotes here, not "half" (Ex. xxiv. 16, and in the second half of our verse), but "middle" (Judg. xvi. 3) בחצי הלילה "at midnight": thus *mèchecçyó* denotes "in its midst."—מזרחה וימה the *vāv* is pointed with *qāmāç*, because the latter word is accentuated on the *first* syllable (without intervening disjunctive accent): comp. (Gen. xiii. 14) צפנה ונגבה וקדמה וימה: (see also xxviii. 14); similarly תהו ובהו (Gen. i. 2) and זהב וכסף (1 Kings x. 22), which rule ל follows in Gen. i. 6 בין מים למים. But, if the second word be *mil'ra'*, the *vāv* takes *sh'vā* as כסף־וזהב (vi. 11). On the final ה־ of these words see p. 11.—גיא is the *absolute* form. The form גיא as the absolute occurs in Numb. xxi. 20, Deut. iii. 29, iv. 46, 1 Sam. xvii. 3, Jer. ii. 23, Neh. ii. 13, 15, iii. 13, 1 Chron. iv. 39, 2 Chron. xxvi. 9; and, dropping the א, in the form גי Deut. xxxiv. 6, Josh. xiii. 11, Mic. i. 4; and even גיא Is. xl. 4. And here only as *Absolute* in the form גיא[1], which (collaterally with גי) is the ordinary form of the *construct* (as in the next verse). This form of the absolute is not without parallel: thus we have ליל distinctly *absol.* at the end of Is. xxi. 11; בחיל כבד "with a great host" (2 Kings xviii. 17)[2].—The expression "the Mount of Olives" occurs

[1] This seems to be merely a variation of pronunciation. In illustration of the tendency of *ay* to be pronounced as *ē* (*ä*) observe that Arab *bayna* (בין) is pronounced *bēna*, and the Syr. suffix *ayca* as *ēca*, and that in modern Greek αι is pronounced *ē* *aἶμα* *éma* (with a very slight aspiration).

[2] בית גדול (2 Kings xxv. 9) is not included, since it might mean "great-man's house." The expression חמת רבה (absol. חמת) in Amos vi. 2 is not sufficient ground on which to found a statement that the constr. can be used with an epithet, since the word is a proper name, and the expression may be parallel with חמת צובה (2 Chron. viii. 3).

5 And ye shall flee *to* the valley of the mountains; for the valley of the mountains shall reach unto Azal: yea, ye shall flee, like as ye fled from before the earthquake in the days of Uzziah king of Judah: and the LORD my God shall come, *and* all the saints with thee.

here only in the O. T.; for other designations of that hill see 2 Sam. xv. 30, 1 Kings xi. 7, 2 Kings xxiii. 13, Ezek. xi. 23.

Gê' g'dōláh m'ód χάος μέγα σφόδρα.—*Umāsh* καὶ κλινεῖ, by which word they render also מוֹט (Ps. xlv. 6), and נטשׁ (1 Sam. iv. 2). LXX.

Nâs followed by the acc. can only mean "to flee to"; the translation of Luther *vor solchem Thal* is inadmissible. For an instance of the construction found here comp. (Ps. xi. 1) נוֹדוֹ הרכם צפוֹר Verse 5.

The expression אֶל־אָצַל is difficult. In 1 Chron. viii. 38 we find אָצֵל as the Pausal form of אָצֶל (as *pathach* is found often in Pause for *çērē*, e.g. וַיֵּלֶךְ Gen. xxiv. 61 &c.). Supposing, then, that the preposition אֵצֶל is the constr. of אָצֶל (as is probable, comp. גָּזֵל, Ezek. xviii. 18, as the constr. of גָּזֶל), *el-āçál* would mean "to nigh," "to very near." *Āçál* would in this case be used independently (as an adverb), as we have shown (ii. 12) that *achár* is used. The Prophet turns abruptly from speaking of God "*ubhá...'lōháy*," to addressing Him "*'immâc*": for a similar abrupt transition compare (Song of Songs i. 1) "*yish-shāqénī...cî-ṭōbhîm dōdécā miyyáin.*"

נסתם occurs three times in this verse. According to the Western punctuation it is read נַסְתָּם (see above), but the Oriental reading is וְנִסְתַּם "and the valley of my mountains *shall be closed up*" in the first case, and נִסְתָּם in the two other cases: so, too, the Targum and Rashi, and Ibn Ezra. LXX. in all three cases (Symm. and Hex.-Syr. in the first two) read *nistám*, and render the passage: καὶ φραχθήσεται ἡ φάραγξ τῶν ὀρέων μου, καὶ ἐγκολληθήσεται φάραγξ ὀρέων ἕως Ἰασόδ, καὶ ἐμφραχθήσεται καθὼς ἐνεφράγη ἐν ταῖς ἡμέραις τοῦ συσσεισμοῦ κ.τ.λ.—The word ΙΑΣΟΔ is merely a corruption of ΙΑΣΟΛ (אצל); some copies of the Hex.-Syr. give Ἀσαήλ. Observe that the transliteration of אצל by Ιασολ (reading א as *ya*) is just the converse Variants and Versions.

6 And it shall come to pass in	that day, *that* the light shall not be clear, *nor* dark:

of the process by which the Syr. gets אֹצָר out of יוֹצֵר (xi. 13). Ἐν ταῖς ἡμέραις is merely a free translation of *mipp'né*.—οἱ ἅγιοι μετ' αὐτοῦ, for *q'dōshím 'immác*. One of Baer's MSS. notes that some correct MSS. read קְדֹשָׁיו עִמּוֹ; but, the *Massóreth* states that קדשין occurs only in Deut. xxxiii. 3, Ps. xxxiv. 10, and, therefore, *q'dōsháv* must be looked on as only an emendation. As for עִמּוֹ, it is easy to see how עִמּוֹ might have been written עִמֹּן, and that read as עִמָּךְ; but still, the transition from the third to the second Person is so thoroughly in accordance with usage, that one cannot see any reason for doubting the correctness of the reading עִמָּךְ.

Remarks. Chap. xiv. 5.

The earthquake in the days of Uzziah is nowhere mentioned by the sacred historians, and the account given of it by Josephus (*Antiq.* ix. 10 § 4) must be looked on as apocryphal. Still, so great and lasting was the impression made by that event on the popular mind, that it formed an era from which events were dated (Amos i. 1), and is here referred to as a well-known catastrophe. It has been argued that this reference to the earthquake fixes the date of this prophecy to a time shortly after that event. But, as reasonably might it be argued, that an author who used the expression "they fell to a man, as they did at Thermopylæ," had written shortly after B.C. 480!

Verse 6. Words, etc.

The *C'thíbh* is יִקְרוֹת יִקָּפְאוּן (for there is no occasion, with Gesen., to invent a Niph. of קפא). The verb is in the masc. although its nominative is fem. comp. חָזוּת קָשָׁה הִגַּד־לִי (Is. xxi. 2). In Job xxxi. 26 *yāqár* is applied to the Moon, יָרֵחַ יָקָר הָלָךְ "the moon, sailing resplendent." So here *y'qāróth* seems to denote "the resplendent heavenly bodies." The definite article is omitted before *y'qāróth* (as it is before כּוֹכָבִים "the stars" ten times, against nine times in which it is expressed). The verb is that found in Ex. xv. 8 קָפְאוּ תְהֹמֹת בְּלֶב־יָם "the depths became consolidated in the midst of the sea." The meaning, then, of *y'qāróth yiqpā'ún* seems to be "the splendid (heavenly bodies) will contract their splendour," i.e. will wane.—The *Q'rí* gives the ἅπ. λεγό. וְקִפָּאוֹן (of the form of *timmāhón* &c. xii. 4) "and consolidation," "coagulation." And the meaning of *y'qāróth v'qippā'ón* is perhaps "[there will be] intense-

7 But it shall be one day which shall be known to the LORD, not day, nor night: but it shall come to pass, *that* at evening time it shall be light.
8 And it shall be in that day, *that* living waters shall go out from Jerusalem; half of them toward the former sea, and half of them toward the hinder sea: in summer and in winter shall it be.

brightness, and then waning," comp. (Job iv. 16) דממה וקול אשמע "[there was] silence, and then a voice I heard." But the first word would perhaps be better pointed יִקְרוֹת "cold" (of the form of קַדְרוּת "darkness" Is. l. 3), Rt. יקר being taken as equivalent to Rt. קרר "to be cold." Some would read a *vāv* instead of the first *yūd* thus וְקָרוֹת וקפאון and render "*but* cold and coagulation," making the first *vāv* adversative. The *C'thībh* appears to us the better reading.

LXX. take יקרות וקפאון והיה יום אחד as one clause, and render καὶ ψύχος (Cod. Alex.) καὶ πάγος ἔσται μίαν ἡμέραν. The reading ψύχη (Cod. Vat.) is a manifest error. On the rendering ψύχος see above.—πάγος (both Targ. and Syr. agree with LXX. in the rendering ψύχος καὶ πάγος) is given as the translation of קפאון from two considerations, (1) it is parallel with the assumed meaning of יקרות, (2) קפא is used (see above) of the consolidation of water: since then, the only natural mode of consolidating water, is by frost, it was surmised that *qippā'ōn* meant "frost." Versions.

Yōm-echād denotes "a unique day," comp. (Ezek. vii. 5) רעה אחת רעה הנה באה "an evil, a unique evil, lo! is coming."—הִנֵּא is emphatic.—*L'ēth* "at the time of" (Gen. viii. 11, &c.), on the metheg with *l'ēth-'erebh* see Excurs. II. A. 5. Verse 7. Words, etc.

הִנֵּא is expanded into καὶ ἡ ἡμέρα ἐκείνη. For *v'hāyāh l'ēth-'erebh* simply καὶ πρὸς ἑσπέραν. LXX.

קַדְמוֹנִי denote "eastern" (as in Ezek. x. 19); but it also has the meaning of "ancient" (comp. the meanings of קֶדֶם). In Ezek. xlvii. 8 we find also a fem. קַדְמוֹנָה which presupposes a masc. *qadmōn* (comp. note on xi. 15). On the fixed-metheg on *hā'achᵃrōn*, and the absence of ordinary-metheg, see Excurs. II. A. 9.—*Haqqadmōnī* LXX. τὴν πρώτην: *hā'achᵃrōn* τὴν ἐσχάτην: in accordance with the primary meanings of the words (comp. LXX. Joel ii. 20).—For "in Winter" they give ἐν ἔαρι "in Spring." Verse 8.

9 And the LORD shall be king over all the earth: in that day shall there be one LORD, and his name one.
10 All the land shall be turned as a plain from Geba to Rimmon south of Jerusalem: and it shall be lifted up, and inhabited in her place, from Benjamin's gate unto the place of the first gate, unto the corner gate, and *from* the tower of Hananeel unto the king's wine-presses.

Verse 10. Words, etc.

It is a disputed point among grammarians whether such forms as יִסּוֹב, יִדֹּם, יִקֹּד, יִתֹּם, from verbs with the second root-letter doubled, are to be regarded as Qal, or Niph.—Baer, here and in Is. xxxiii. 9, edits כַּעֲרָבָה without the def. article; but the *Cod. Petropol.* reads כְּ. We prefer this latter reading "like *the* plain," viz. that now called *Al-Ghor*, which extends with some interruptions from the slopes of Hermon to the Elamitic gulf of the Red Sea. If we read כְּ, we must suppose that *'Arābâh* was already regarded as a proper name (comp. note on vii. 14). *Négebh* "to the south of" as (Josh. xi. 2) נֶגֶב כִּנְרוֹת "*to the south of Cin'rôth.*"—וְרָאֲמָה is an anomalous 3rd pers. fem. sing. Qal from רוּם. A variant is וְרָאֻמָה, which is after the analogy of וְקָאֵם (Joel ii. 6), comp. רָאֹשׁ "poor" (Prov. x. 4, xiii. 23).—*L'mish-shá'ar*, the prefix לְמִן denotes "from," of place as here (comp. Job xxxvi. 3), or of time as (2 Sam. vii. 19).—*Shá'ar hà-rīshôn* on the article see p. 44.—*Migdál* stands for *mimmigdál*, or *l'mimmigdál*, the *min*, or *l'min*, being understood from לְמִשְׁעַר, or מִגְבַע, which precede. Some MSS. read מִמִּגְדַּל (comp. i. 4).—*Yiq'bhé*, the *constr.* plur. occurs here only, but it is regularly formed from יִקְבָ.

LXX.

κυκλῶν agreeing, one would suppose, with Κύριος of the preceding verse. This rendering of יִסּוֹב is defensible (though inappropriate). For an imperfect is often used to describe the state or condition of a person (like the participle, see notes on iii. 1, v. 1), especially for the sake of *variety*, e.g. (Is. xl. 30) נֹתֵן לְיָעֵף כֹּחַ וּלְאֵין אוֹנִים עָצְמָה יַרְבֶּה (compare the use of בָּאָה after תַּעֲלֶה xiv. 18). καὶ τὴν ἔρημον, as a free translation, "compassing all the earth, *as* (it will) the desert," i.e. "all the earth *and* the desert."—Ῥαμά, taking רָאמָה as a Proper Name, which however is always spelt רָמָה.—καὶ ἕως τοῦ πύργου, they carry on *'ad* from *'ad shá'ar happinnîm*, instead of *min*, as we do.

11 And *men* shall dwell in it, and there shall be no more utter destruction; but Jerusalem shall be safely inhabited.

12 And this shall be the plague wherewith the LORD will smite all the people that have fought against Jerusalem; Their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their holes, and their tongue shall consume away in their mouth.

13 And it shall come to pass in that day, *that* a great tumult from the LORD shall be among them; and they shall lay hold every one on the hand of his neighbour, and his hand shall rise up against the hand of his neighbour.

Baer edits (not חֵרֶם but) חֶרֶם, this is the pointing of the word in every other passage, whether in the sense of "net," or of "ban." Some MSS. read חֶרֶב "sword" (comp. p. 64). The rendering of the Targ. קְטָלָא cannot be said to be conclusively in favour of this latter reading: since "slaughter" may be only a paraphrase of "ban"; LXX. has correctly *ἀνάθεμα*. Verse 11. Words.

צבא על comp. Numb. xxxi. 7, &c.—הֶמֶק is the Infin. of מקק, it may be taken as the Infin. *Absol.* used emphatically with the omission of the finite verb (comp. xii. 11); or it may be *construct*, and be explanatory "and this shall be the plague, &c." viz. "the rotting of," comp. the second הֶמֶר in xii. 11.—The suffix of *b'ṣārô* is distributive, and refers to each of "all the nations," or to each individual of them. The clause *v'hû 'ōmēd 'al-raglâv* denotes the state in which he shall be, when overtaken by the plague (comp. p. 46). תִּמַּקְנָה is the Fut. Niph. 3rd pers. plur. for תִּמַּקֶּינָה, comp. Niph. of תִּצַּלְנָה צלל (2 Kings xxi. 13, Jer. xix. 3); the form תְּצֻלֶּינָה (1 Sam. iii. 11) is Hiphil. Verse 12.

For *V'hû 'ōmēd ἑστηκότων*, this is correct enough *quoad sensum*: the participle agrees with the persons understood in the preceding *αὐτόν*. LXX.

והחזיקו איש יד רעהו "And they shall seize each other by the hand," to grapple together. *Hèch'zîq* is generally construed with ב before יד; but compare החזיקה לא ... יד־עני (Ezek. xvi. 49). Some MSS. read here ביד.—*V'al'thâh ... 'al* "and shall [rise i.e.] be lifted up against." Verse 13. Constructions.

14 And Judah also shall fight at Jerusalem; and the wealth of all the heathen round about shall be gathered together, gold, and silver, and apparel, in great abundance.

15 And so shall be the plague of the horse, of the mule, of the camel, and of the ass, and of all the beasts that shall be in these tents, as this plague.

16 And it shall come to pass, *that* every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King, the LORD of hosts, and to keep the feast of tabernacles.

LXX. *V'ʻal'tiháh...ʻal...* is freely rendered *καὶ συμπλακήσεται... πρὸς....*

After the verb נִלְחַם the preposition ב generally means "against"

Verse 14. (e.g. Ex. i. 10); but it also, after the same verb, denotes the place at which the battle takes place, e.g. (Ex. xvii. 8) וַיִּלָּחֶם עִם־ יִשְׂרָאֵל בִּרְפִידִם "and fought with Israel at Rephidim" (comp. Judg. v. 19, 2 Chron. xxxv. 20, 22). The context shows that the latter is the meaning here.—The monosyllable רֹב when ל is prefixed to it always takes the euphonic *qāmāç*, except once (Est. x. 3) where *rôbh* is in constr. לְרוֹב אחיו. For the expression לָרֹב מְאֹד (comp. 2 Chr. iv. 18, ix. 9) "in great abundance."

LXX. has correctly *ἐν Ἰερουσαλήμ.—καὶ συνάξει*, reading, with LXX. different vowels, *v'āsáf* instead of *v'ussáf*.

The order of the clauses of this verse is inverted, we should have

Verse 15. expected וכמגפה הזאת כן תהיה וגו׳. Observe that after all this string of substantives we have not יהיו (or תהיה agreeing with בְּהֵמָה) but simply יהיה, comp. (Is. lxiv. 10) בית קדשנו ותפארתנו...היה...וכל־מחמדינו היה.—Whether מַחֲנוֹת or מַחֲנִים be used, as the plur. of מַחֲנֶה, it is masc. as here, but the sing. is fem. in Gen. xxxii. 9, Ps. xxvii. 3.

והיה...ועלו "and it shall be...that they shall go up," comp. (Lev. v. 15) והיה ... והתודה "and it shall be...that he shall con-

Verse 16. fess"; similarly in the past (1 Sam. xi. 11) ויהי הנשארים ויפצו "and it came to pass that those who were left were scattered."—*Middé shānáh bh'shānáh* "every year" comp. (1 Sam. vii. 16) מדי שנה

17 And it shall be, *that* whoso will not come up of *all* the families of the earth unto Jerusalem to worship the King, the LORD of hosts, even upon them shall be no rain.

18 And if the family of Egypt go not up, and come not, that *have* no *rain;* there shall be the plague, wherewith the LORD will smite the heathen that come not up to keep the feast of tabernacles.

בשנה (comp. also Is. lxvi. 23).—On the first *metheg* of *l'hìshtàch'vôth* see Excurs. II. B. 3.—*Mêlec* is, doubtless, the absol., and in apposition to *YHVH Ç'bhā'ôth:* so LXX. correctly τῷ βασιλεῖ Κυρίῳ.

Remarks.

The reason why the Feast of *Tabernacles* is specified seems to be as follows. *Passover* is indeed the chief festival (see *Memorbook of Nürnberg*, p. 26), but then it is a distinctly Jewish festival in commemoration of the Exodus. The Feast of *Weeks* again, as the festival of the Giving of the Law, is distinctly Jewish. But the Feast of Tabernacles, being the "Feast of Ingathering," when they rejoice over those things which are provided for the *animal* nature of man, would be a Festival in which the Nations of the World could rejoice and praise the Giver, as well as the Israelite (see also *Introduction*).

Verse 17. Constructions.

אשר means "whosoever." The ו of *v'lô* introduces the apodosis, comp. (Gen. xliv. 9) אשר ימצא אתו מעבדיך וגם מת "with whomsoever of thy servants it shall be found, he shall die." מאת "out of" as (Josh. xxi. 16) תשע מאת שני השבטים האלה "nine [cities] out of these two tribes."

LXX.

For ולא עליהם יהיה הגשם LXX. give καὶ οὗτοι ἐκείνοις προστεθήσονται: Köhler supposes they read ואלה עליהם יהיו נגשם; but, seeing that the Septuagint translators were somewhat acquainted with more modern Hebrew, I should say that they read ואלה עליהם יהיה הגשם (or more probably simple ועליהם) lit. "and to them shall be the-making-to-approach-of-the-others": *heggêsh* would be an Hiphilic substantive of the form of *heqqêsh* "comparison."

Verse 18. Constructions.

באה is the pres. partic. fem. Qal of בוא, as (Gen. xxix. 6) ...הנה בתו באה "behold his daughter...coming"; but באה is the 3rd pers. fem. sing. Perf. Qal, as (ver. 9) ורחל באה "and Rachel came." The words can only be rendered "And if the family of Egypt go not up, and cometh not," the participle being used instead of תבא merely for the sake of variety of sound. We cannot see that there can be any

19 This shall be the punishment of Egypt, and the punishment of all nations that come not up to keep the feast of tabernacles.
20 In that day shall there be upon the bells of the horses, HO-

greater objection to this construction, than to the following (Ezek. xxxix. 8) הִנֵּה בָאָה וְנִהְיְתָה "Lo! it cometh, and shall certainly take place." (The E. V. of Ezek. takes *bā'áh*, as *bâ'āh* the perfect, in which case it would have been accentuated בְּאָה (see page 16). LXX. understands the phrase correctly ἐὰν...μὴ ἀναβῇ μηδὲ ἔλθῃ. Von Hofmann has suggested the reading וְלֶאֱבָה "then it shall thirst," from the expression אֶרֶץ תַּלְאֻבוֹת (Hos. xiii. 5).—וְלֹא עֲלֵיהֶם, some would supply *yìh'yéh haggáshem* from the preceding verse, and render "then upon them shall not be rain." The objection to this interpretation is, that in this case we should require *zóth* (as in the next verse) before *tìh'yéh*; "*This* shall be the plague, &c." The rendering "will, then, there not fall upon them the plague, &c.?" (Hitzig, Bunsen and Lange) is better. Here וְ introduces the apodosis (comp. ver. 16, iii. 7), and לֹא is interrogative *nonne?* as, certainly, (Ex. viii. 22) ...הֵן נִזְבַּח וְלֹא יִסְקְלֻנוּ "If we slay...will, then, they not stone us?"

Versions and Variants.

וְלֹא עֲלֵיהֶם תִּהְיֶה וגו׳, LXX. καὶ ἐπὶ τούτοις ἔσται ἡ πτῶσις κ.τ.λ. simply, omitting לֹא; two Hebr. MSS. omit לֹא, and four omit וְלֹא. We think it quite possible that the לֹא may have crept into the text from the וְלֹא which precedes, or from the וְלֹא עֲלֵיהֶם of the preceding verse. Certainly "Then upon them shall be the plague, with which, &c." is the simplest construction, and affords the best sense.—Some MSS. and many Edd. read *col* between *eth* and *haggōyím*, but it seems to have crept in from אֶת־כָּל־הָעַמִּים (ver. 12), comp. xii. 2. 3.

Verse 19.

Chaṭṭáth is the constr. of *chaṭṭâth* (see note on xiii. 1). It may mean here "sin," or "punishment" (comp. the frequent use of עָוֹן).

Verse 20.

מְצִלּוֹת "bells" is a ἅπ. λεγό. but comp. מְצִלְתַּיִם (1 Chron. xiii. 18): LXX. τὸ ἐπὶ τὸν χαλινόν, which is well enough *quoad sensum*. Both words come from the root of תְּצַלֶּנָה "shall tingle," see note on

LINESS UNTO THE LORD; and the pots in the LORD's house shall be like the bowls before the altar.

21 Yea, every pot in Jerusalem and in Judah shall be holiness unto the LORD of hosts; and all they that sacrifice shall come and take of them, and seethe therein: and in that day there shall be no more the Canaanite in the house of the LORD of hosts.

---

ver. 12 [thus, whatever may be the case in English, in Hebr. the words *tingle* and *tinkle* are the same, viz. צלל].—Observe *hāyâh* in the sing. masc. (comp. note on ver. 15); but here, since the verb *precedes* its nominative, it has no need to agree with it: e.g. (Is. xviii. 5) יִהְיֶה נֵצָה, (Gen. i. 14) יְהִי מְאֹרֹת.—*Sîr* in the sing. denotes "a pot" (*masc.* Jer. i. 13, *fem.* Ezek. xxiv. 6), its plur. is סִירוֹת (Ex. xxxviii. 3); in Amos iv. 2 *sīróth* perhaps means "hooks." But סִירִים means "thorns," e.g. (Eccles. vii. 6) כְּקוֹל הַסִּירִים תַּחַת הַסִּיר "like the crackling of thorns under a pot" (comp. Ps. lviii. 10).

Mēhém "of them," i.e. "some of them," as many as may be required: comp. (Gen. xxviii. 11) וַיִּקַּח מֵאַבְנֵי הַמָּקוֹם "and he took some of the stones of the place."—כנעני is used in the signification of "merchant" (Job xl. 30, Prov. xxxi. 24), and so the word is understood here by Aquila, and the Chaldee Paraphrase (Targum), followed by Hitzig, Maurer &c. Verse 21.

If this be the meaning, the reference must be to traders who sold pots, cattle, &c., for the sacrifices (comp. John ii. 14—16, Matt. xxi. 12, 13). But, though there probably were such in the Temple at this time, it cannot be actually proved that there were. VON HOFMANN understands by Canaanite the Gibeonites and Nethinim, who were employed in the menial services of the Temple. THEODORET, LUTHER, EWALD take it as denoting notorious sinners, devoted to destruction, as were the Canaanites of old. PRESSEL, combining two interpretations, understands by Canaanite, those who traffic in holy things, and the ungodly and profane. But, it seems best on the whole, to suppose that the prophet, having referred above to the Egyptians, fell naturally into the use of the word "Canaanite" (since they were also the enemies of Israel in days of old), and that he meant by it nothing more than "heathen," "infidel." Remarks.

We almost agree with DE WETTE that this chapter defies all historical explanation. If we attempt to interpret it of the taking of Jerusalem by the Chaldæans, we are met by the following difficulties. (1) Though ver. 1, 2 were only too literally fulfilled on that, and on other occasions, ver. 3—5 were certainly Concluding Remarks on chap. xiv.

not fulfilled, for God made no demonstration at that time on behalf of his people. (2) While other pre-exilian prophets foretell clearly the deportation, and subsequent return of the people, our prophet mentions neither deportation nor return, but merely speaks of Jerusalem being inhabited in safety (ver. 10—11). But, if it refer to events after the Captivity, what can those events be? It might perhaps refer to the taking of Jerusalem by Ptolemy, a successor of Alexander, in B.C. 321; or more probably to its pillage by Antiochus Epiphanes in B.C. 167. In this latter case, the language of ver. 3—5 might be looked on as prophetic, in a highly figurative manner, of the deliverance of Israel by God through the instrumentality of the Maccabees: ver. 8, 9 might represent the revival of pure and undefiled religion in those days, and ver. 10 and 11 the peaceful prosperity of that period; but still, we could not in reference to the Maccabean era give any satisfactory account of ver. 16—21. We cannot possibly with EUSEBIUS, CYRIL, and THEODORET refer the prophecy directly to the destruction of Jerusalem by the Romans (A.D. 70). For, admitting the truth of Eichhorn's remark "prophets threaten with no people, and promise nothing of any, till the people itself is come on the scene and into relation with their people," one cannot imagine that at a time when the *Greeks* were only just come into prominence in connection with the East, the Prophet should speak of the destruction of Jerusalem by the *Romans*, when Rome was but as yet only an insignificant city, gradually asserting its superiority over the Latin peoples, and still troubled with the dissensions between Patricians and Plebeians. Further, the description of what took place on that occasion, as given by Josephus (*Bel. Jud.* VI. 9 § 2), which is a direct contradiction of the promises ver. 2—6, 12—15, precludes such an interpretation. The above considerations are independent of any hypothesis as to the authorship of the chapter.—We are compelled therefore to interpret the chapter wholly in a figurative and Messianic sense. The Prophet, to whom were known the traditions of the prophetic schools concerning the times which were to precede the Messianic era, foretells the grievous troubles of "that day." Speaking in the language of the Psalms of the Theophany (xcvi—xcix) he represents God as revealing Himself for the protection of His people. The day of the Messiah is to be one of great Spiritual Knowledge: Jerusalem is to be inhabited in security: not only is the wealth of all nations to flow thereunto, but the nations themselves are come and do homage to The King, the Lord of Hosts, in Jerusalem. As for those that come not up, on them will fall the direst punishments. In "that day" (he

does not imply that the Law of Moses shall be literally re-established, still less that it shall be abrogated, but) there shall be such a diffusion of the knowledge of God, that there shall be a general elevation of everything in sanctity מעלה יתרה בקדש, so that the very bells of the horses shall be engraven with the significant inscription of the *Çîç* of the High Priest קדש ליי (*Qôdesh lAdōnây*), and idolatry and unbelief shall all but entirely pass away.—The whole scene, which he depicts, is ideal. To some extent it may be said to have been fulfilled in the Christian Church. But the full consummation of "that day" will not take place, until (1 Cor. xv. 28) "God shall be all in all," and the voice of the Angel shall proclaim (Rev. xi. 15):

ΕΓΕΝΟΝΤΟ ΑΙ ΒΑΣΙΛΕΙΑΙ ΤΟΥ ΚΟΣΜΟΥ
ΤΟΥ ΚΥΡΙΟΥ ΗΜΩΝ ΚΑΙ ΤΟΥ ΧΡΙΣΤΟΥ ΑΥΤΟΥ
ΚΑΙ ΒΑΣΙΛΕΥΣΕΙ ΕΙΣ ΤΟΥΣ ΑΙΩΝΑΣ ΤΩΝ ΑΙΩΝΩΝ.

EXCURSUS I.

Rules for Syllable-dividing in Biblical Hebrew.

1. Every vowelless consonant has a *sh'va*[1] either expressed or understood. If a word end in a *single* vowelless consonant the *sh'vă* is not written, thus כָּל, or before *maqqeph* כָּל־הָעִיר. If such a vowelless consonant be preceded by a *quiescent* consonant some editors give it without a *sh'va*, others (as Baer) with *sh'va*, thus וּבָאת or וּבָאתְ (Mic. iv. 10), וְהַדְקוֹת or וְהַדְקוֹתְ (ver. 13).

2. A *sh'vă* must be either *moving* or *quiescent*. The *sh'va* under a letter which begins a syllable is called *moving*, all others are quiescent.

3. Every *compound* sh'va (ֲ, ֱ, ֳ) is moving. Every *simple* sh'va (ְ) under any of the letters אהחע is quiescent; except the *sh'va* of ה and ח in verbs הָיָה and חָיָה, which is always *moving* as in לִהְיוֹת (see Excurs. II. A. 7).

4. (*α*) When *two* sh'vas fall together *in the midst of* a word, the *first* is *quiescent*, and the *second moving*, as יִקְטְלוּ *yiq-ṭ'lū*.

(*β*) A *dagesh forte* in a *vowelless* consonant always produces *two* sh'vas [the one quiescent and the other moving, in accordance with (*α*)]. Thus the *dagesh forte* in the פ of מִפְּנֵיכֶם produces a *quiescent* sh'va under the first *p*, and a *moving* sh'va under the second, so that the syllables are *mip-p'nē-cém* (standing for *min-p'nē-cém*).

5. (*α*) It would be impossible to pronounce two successive consonants both bearing *moving* sh'va. Consequently, if in the process of altering the vocalization of a word, as it passes from one grammatical form to another, *two moving* sh'vas would fall together, the first is

[1] See footnote p. 52.

changed into a *short* vowel. Such a vowel is called a *Light* (by others a *Slight* vowel), in Hebr. תְּנוּעָה קַלָּה. E.g. if the prefix בְּ be put to a word beginning with a consonant bearing *simple moving* sh^{e}va, the *sh^{e}va* of בְּ becomes a *Light chiriq*[1].

(*β*) It follows, of course, from this rule, that a sh^{e}va *after* a *Light* vowel is always *moving*.

N.B. When the conjunction וְ becomes וּ it is but a *Light* vowel (though, when it occurs before a labial bearing a vowel, we use that term in a somewhat extended sense). For *grammatical* purposes this וּ is not looked on as a long vowel (see Excurs. II. A. 1 NOTE). In *prosody* (which is not native to Hebrew, but borrowed from the Arabic) it is at times looked on as a *sh^{e}va*, so that וּבָא may have the same value in metre as וְקָם. The case of the conjunction וּ is the only one in which a word can *begin with a vowel* in Hebrew. But the exception is more apparent than real, for *u* merely stands for *wa*, *va*, or *vi*.

6. (*α*) A syllable that ends in a consonant with *sh^{e}va* either expressed, or understood (see rules 1 and 4), is called *closed*. A syllable that does not end in a consonant with *sh^{e}va* (expressed or understood) is called *open*.

(*β*) When a consonant is *quiescent*[2], no *sh^{e}va* is understood with it. Consequently an *open* syllable may end, either in a *simple* vowel long, or short (see rule 9), or in a vowel with quiescent consonant (or consonants), such as: ◌ָה, ◌ֵה; ◌ָא, ◌ֵה, ◌ֶה (in מַהּ); ◌ָיא, ◌ֵיא, ◌ֶה, ◌ִי; ◌ָא, ◌ָה, ◌ִי; ◌ָא, ◌ֵיא, ◌ִי; ◌ָא, ◌וֹא, וֹ, ◌ֹה; ◌וֹא, ◌ָא, וֹ.

[1] In order to avoid the frequent use of the words "long" and "short," I vocalize most of the names of the vowels in such a manner as to indicate the sounds which they represent. Thus *qāmāç* (*ā*); *pathach* (*a*); *çērē* (*ē*); but *segōl* (*e*); *shūrūq* (*ū*); but *qibbuç* (*s^{e}phāthâim*) which means "gathering together of the lips" (*u*); *chiriq* (*i*); *chīrīq* (*ī*); *chōlem* (*ō*); *qomoç* (*o*). Some of these words are barbarous in form, but the system has the virtue of being practical.

[2] The beginner may need to be reminded that ע and ה are *never quiescent*, but always strong gutturals. The only verbs which ought to be called verbs לה are those which end in ה, in which this *h* is a strong consonant retained (but, of course, without the *mappiq*) when followed by another letter, thus from נָגַהּ "shone" (Is. ix. 1), we have נָגְהָם *nogh-hām* "their light" (Joel ii. 10). Verbs which end in *quiescent* ה like גָּלָה, should be termed (as they are by Jewish grammarians) נָחֵי לה "with *quiescent hē* as the 3rd root-letter." It must be remembered, too, that ◌ַי ◌ָי *ay āy* at the end of a word is always a closed syllable (but see Excurs. III. 1, p. 149).

7. (α) If a *B'GaDC'PhaTh* letter have a dagesh *lene*, then it is certain that this letter begins a syllable, as מַלְכִּי *mal-kī* "my king."

Except (1) in the 2nd pers. sing. fem. Perf. of verbs with three strong consonants, such as פקד, which gives פָּקַדְתְּ *pā-qádt*, this is but a shortened form of פָּקַדְתִּ *pā-qád-ti*. (2) In the apoc. Imperf. of certain verbs *quiescent* ל״ה, of which the second root-letter is a *B'GaDC'PhaTh*, as וַיִּבְךְּ *vayyēbhc* "and he wept," וַיִּחַדְּ *vayyíchad* "and he rejoiced." The full forms of these Imperfects would be יִבְכֶּה and יִחְדֶּה with the second root-letter *hard*, consequently in the apoc. form the hard pronunciation of the letter is retained.

(β) But the converse is not true (viz. that if a *B'GaDC'PhaTh* letter have no *dagesh* it cannot begin a syllable). For, if the syllable preceding *it*, either in the same word, or sometimes in the preceding word (see Excurs. III. A. 2), be *open* (see rule 6), then even an *un*-dagesh-ed *B'GaDC'PhaTh* letter may begin a new syllable. E.g. נֹאבְדָה *nō-bh'dhāh* (Jon. i. 14), וַאדֹנָי *va-dhōnāy* (Zech. ix. 14), כֹּהּ תִּכְהֶה *Cāhōh thic-heh* (xi. 17).

(γ) But a *B'GaDC'PhaTh* letter cannot be without Dagesh *lene* when preceded by a *quiescent* sh'va.

Except (1) in the names of the two Towns יָקְתְאֵל *Yoq-th'ēl* (Judg. xv. 38), יָקְדְעָם *Yoq-dh'ām* (ver. 56). (2) In some anomalous formations such as יִרְכָתוֹ *yar-cāthō* (Gen. xlix. 13), יִקְבֶךָ *yiq-bhécā* "thy winepress" (Deut. xv. 14, xvi. 13), see Excurs. III. B. 3, N.B. To these it is possible that we ought to add Infinitives Qal with suffixes beginning with a vowel, such as פָּקְדִי (Amos iii. 14) "my visiting," which may be pronounced *poq-dhī*; but it is possible that the *sh'va* is *moving*, and that the word should be pronounced *poq'dhī* (see rule 9). There are but three instances of such an Infin. with *dagesh* in the 3rd root letter, viz. הָפְכִּי *hophcī* (Gen. xix. 21), נָגְפּוֹ *nogpō* (Ex. xii. 27), עָכְבִּי *'oqbī* (1 Chron. iv. 10), see *Fragment of T. B. P'sachim* p. 95, note 36.

8. A *long* vowel in a closed syllable (see rule 6) must have the *tone accent*, or *metheg* (see Excurs. II. 5), as קָטַנְתִּי *qāṭóntī*, אָנָּא *ànná* "O I pray." Therefore, if the tone be moved from a long vowel it must be (α) shortened as יָכֹלְתִּי *yācóltī*, יְכָלְתִּיו *y'col-tīv*, יֶלֶךְ *yēléc*, וַיֶּלֶךְ *vayyélec*; or (β) it must take Fixed *metheg*, as בֵּית־אָבִיךְ *bèth-ábhíc* (Gen. xxiv. 23), מְבָרֵךְ *m'bhārèc* (Is. lxvi. 3), see Excurs. II. A. 4. (3). (γ).

9. A *short* vowel may stand in a *closed* syllable, either accentuated or unaccentuated.

A *short* vowel may also stand in an *open* syllable: (α) with accent, as *qᶜṭalánī* "he killed me," *ná-chal* "a valley" (for the older Semitic form *nachl*), *bá-yith* (for *bayt*), הרפ *héreph* (for *harph*), יגל *yí-gel* (for *yagl*), שמעת *shāmá-ʿat* (for the older *shāmáʿ-ti*); (β) in the case of *Light* vowels whether without *metheg* as מלכי *ma-lᵏcé*, or with *metheg* as אַשְׁרֵי *a-shᵉré*, חַשְׂכַת־ *chè-śhᵉcath* (Ps. xviii. 12), אִמְרוֹת *i-mᵉróth* (xii. 9), שמרני *shᵊ-mᵉrénī* (xvi. 1); (γ) when the said short vowel is attached to the consonant immediately preceding the consonant bearing the moving *shᵉva* which always precedes the suff. *cém* and *cén* as *dᵉbha-rᵉcém*, *tò-ra-thᵉcém*; (δ) in the case of the def. art., or *he* interrog., prefixed to a monosyllable beginning with a guttural as הוא *ha-hú*, העת *ha-ʿéth*, החפץ *ha-chépheç*; (ε) with *metheg* in the 3rd syllable from the tone (Excurs. II. A. 1) as קָדְשִׁים *qò-dāshím* and (Excurs. II. B. 1) למנצח *là-mᵉnaçᵉ́ch*; (ζ) anomalously when *metheg* is on the syllable next before the tone, see Excurs. II. A. 4 NOTE; and C. 4.

EXCURSUS II.

ON METHEG[1].

A small vertical line placed under a letter, in order to show that the voice should dwell slightly on that letter in pronunciation, is called מתג *mêtheg*, מאריך *mà'ᵃrîc*, or געיא *gaʿyā*.

There are three kinds of Metheg: A, *Light Metheg* (מתג קל); B, *Heavy Metheg* (מתג כבד): C, *Orthophonic Metheg* (מֶתֶג לְתִקּוּן הַקְּרִיאָה).

A.

Light Metheg is of two kinds: I. *Ordinary* (פשוט *pāshúṭ*), and II. *Fixed* (תמוך *tāmúc*).

A. I. ORDINARY METHEG.

1. Ordinary *metheg* must (unless the intervention of some other rule prevent it) be placed (α) under a consonant bearing a *long* vowel

[1] In writing this Excursus we have made use of Baer's Article in *Merx's Archiv*. But as we do not adopt the principles of syllable-dividing therein expressed, we have been compelled to rewrite most of the rules.

third from the *tone*-syllable (both inclusive); or (β) any such *short* vowel, provided it be not followed by a consonant bearing *sh'va* or *dagesh forte*. E.g. (α) *chărāshîm, hărîshōnîm, Pōṭîphár, hăr'hāṭîm, vă'ōmár;* (β) *hăchillám, mùsabbóth* (Ex. xxviii. 11), *ımìhartém, yăhar'gún* (Zech. xi. 4).

NOTE. Rule A. II. 9 forms an exception to this rule, thus we have הָאֹכְלִים *hā'ŏc'lîm* (not *hă'ōc'lîm*).

The conjunction וְ does not take this *metheg*, thus we have וּמֵאֵלֶּה Gen. v. 4 (comp. xii. 1, iii. 10, xi. 4).

Words joined by *maqqeph* are, of course, treated as one word, thus we have כֹּה־אָמַר (Zech. i. 16), לֹא־נִשָּׂא (ii. 4), כַּמָּה־דָחְבָּהּ (ii. 1).

2. (α) If the *third* syllable from the tone be disqualified from taking this *metheg*, but the *fourth* be not disqualified, then this fourth syllable takes the *ordinary metheg*, as מַעֲלִילֵיכֶם (Zech. i. 4), תְּאַכַל־עָלָיו (Deut. xvi. 3).

(β) If the *fourth* be also disqualified, then the *fifth* may take it, as מֵהַתַּחְתֹּנוֹת (Ezk. xlii. 5), פְּרַס־וּמָדַי (Est. i. 18).

(γ) If both the *third* and *fifth* be qualified, they will both take it, as הָאַשְׁרִיאֵלִי (Numb. xxvi. 31).

(δ) The *fourth* and *fifth* may also both take ordinary *metheg*, as לֹא־יַעַבְרוּ־בָהּ.

(ε) If both the *third* and *fourth* be qualified, only the *third* takes it, as לִירוּשָׁלָיִם (Zech. i. 14, 16).

3. If a word ending in accentuated יִ—, יָ—, וֹ, or הָ—, be joined by *maqqeph* to a word beginning with a consonant with *sh'va* and accentuated on the *first* syllable, the consonant bearing the said ī, or ō, will take *metheg*: as כִּי־לְבָדֶךָ (2 Kings xii. 8), מִי־לְךָ (Gen. xix. 12), וּמְרִיא־וְצֹאן (1 Kings i. 19), אוֹ־בְבוֹר (Numb. xviii. 17), שְׁלֹמֹה־בְנִי (1 Chron. xxviii. 9).

A. II. Fixed Metheg.

Fixed metheg is so called, because nothing short of a change in the form of the word can move it from its place. Thus in rule 9 it will be seen, that *Fixed* metheg interferes with *Ordinary* metheg, but that the reverse is not the case.

4. Fixed *metheg* is used,

(*α*) To distinguish a *long* vowel from a short one (in cases where the orthographic sign renders the case doubtful) before a consonant bearing a *shᵉva* in the syllable next before the tone, and to ensure that the said *shᵉva* be read *moving*.

(1) To distinguish *qāmāç* from *qomoç*, as אָכְלָה *àcᵉláh* "she ate," but אָכְלָה *ocᵉláh* "eat thou" (Gen. xxvii. 29), or "to eat" (1 Sam. i. 9). (Comp. also, *with* metheg Lam. i. 7, Zech. ix. 22, Deut. xv. 9, and *without* metheg 2 Chron. vi. 42, Ps. lxix. 19, Ex. xxxvi. 2.) הִמְלְטִי *himmālᵉṭī* (Zech. ii. 11), בָּשְׂמַת *Bāṣᵉmáth* not *Bosmath* (Gen. xxxvi. 3), יָדְךָ *yàdᵉcá*, הָרְכֶשׁ *hàrᵉcúsh* (xiv. 21).

(2) *Chīrīq* written *defectivè* from short *chiriq*, as יִרְאוּ *yìrᵉú* "they fear" (2 Kings xvii. 28) = יִירְאוּ (Ps. xxxiii. 8), distinguished from יִרְאוּ *yir-ú* (Ex. xvi. 32) "they see" (without *metheg*); so too יִשְׁנוּ *yìshᵉnú* "they sleep" (Prov. iv. 16), but יִשְׁנוּ *yishnú* "they will change"; and again צִקְלַג (Josh. xv. 31) = צִיקְלַג (1 Chron. xii. 1. 20), and יִשְׁמְךָ *yᵉṣìmᵉcá* (Gen. xlviii. 20).

(3) *Qibbuç* written *defectivè* for *shūrūq* as גְּנַבְתִּי (Gen. xxxi. 19), גְּבַלְךָ (Deut. xii. 20), נְאֻם־יְהוָה (Zech. i. 4).

(*β*) To ensure a *shᵉva* being read moving after an evidently long vowel, as in בֵּיתְךָ *bèthᵉcá*, מֵתְךָ *mèthᵉcá*, יִירְאוּ (*supra*), תֵּצְאוּ *tèçᵉú*, נִרְדָּה *nèrᵉdháh*, רֹאשְׁךָ *ròshᵉcá*, אָרְחַת *òrᵉcháth*, וַיֹּאמְרוּ *vayyòmᵉrú*, גֵּרְשׁוֹם *Gèrᵉshóm*, יוֹדְעִים *yòdᵉʿím*.

(*γ*) When a word ends in a syllable with *çērē* and the accent is drawn back to the preceding syllable, but it is still wished to retain

the *çērē* in the last syllable, a Fixed Metheg (called in this case הָעִמְרָה *Ha'mādāh*, i.e. Conservative Metheg) is used, as וַיִּבֶן (Hos. xiv. 10), וַיִּצֶא (Gen. iv. 16).

NOTE. Had the use of this *metheg* been confined to such cases it would have been of inestimable value. But unfortunately it is sometimes used with pretonic *short qomoç*. Thus we have עַמְדְּךָ *'amòdh'cā* (Obad. ver. 11), where the grammatical consideration that the word comes from *'amód*, taken with the fact that the *Cod. Petrop.* reads *o*, proves that ֣ is here certainly *qomoç* not *qāmāç*. So שָׁמְרֵנִי *shom'rēnī* (Ps. xvi. 1) compared with שִׁמְרֵנִי (xxv. 20) and שְׁפָטֵנִי (xxvi. 1), and so too הַקְרֵבָן *haqqòr'bhān* (Ezek. xl. 43), Cod. Petrop. *haqqorban*.

Again, *Ordinary* metheg (in the place third from the tone, Rule 1) is as compatible with *qomoç*, as with *qāmāç*, thus קָדְשַׁי (Ezek. xliv. 13) is *qòdāsháy* (not *qàdāsháy*), as may be seen from the pointing of קָדְשִׁים in the same verse, and the vocalization of *Cod. Petrop.*, which is *qodāsháy*. While on the other hand שָׁרְשִׁין (which is from *shóresh*, as *qòdāsháy* is from *qódesh*) is given by *Cod. Petrop.* (Jer. xvii. 8, Hos. xiv. 6) as *shārāshāv*, and אָהֳלִיהֶם (Jer. xlix. 29) as *āholēhám*, and even אָהֳלִי (Zech. xii. 7) as *āholé*, and פָּעֳלֶךָ (Hab. iii. 2) as *pā'ol'cā*. With these variations of pronunciation we may compare רֹאשׁ *rósh* plur. רָאשִׁים *rāshím*; the Ashkenazic pronunciation of *qāmāç* as *aw* or *o*, and the Sephardic as *ā*; the pronunciation of עַמָּא by Western Syrians as *'amō*, and by Easterns as *'ammā*. Taking these phenomena in conjunction with the fact that both systems of vocalization use the *qāmāç*-sign *with sh'va* to represent *qomoç*, we come to the conclusion that, at the time (or times) of the stereotyping of a traditional pronunciation by the *writing* of vowel-signs, *qāmāç* and *qomoç* were much alike in sound. Thus *qāmāç* would appear to have had the sound, not of the *a* in *father*, nor of that in *call*, nor yet of the *oa* in *coal*, but rather an intermediate sound such as of the *o* in

the Fr. *mode*, or in the Romaïc γεγονότων *yeghonóton*. The *qomoç* would represent the same sound, only *short*[1].

5. Fixed *metheg* is also used to enable a long vowel to remain in a closed syllable, when it has not the tone, as עֵין־דֶּגֶן, בִּלְמִשְׁאַר, לְעֵת־עֶרֶב. To this place belongs that much-disputed word בְּתִּים, בְּתֵּיכֶם. The use of *metheg* in this case would of itself not be sufficient to guarantee the pronunciation of the ֒ as *ā* (see NOTE on the preceding page). But, the fact that the ֒ must have arisen from ֵ as in אָן for אַיִן, and דִּתַּיִן (Gen. xxxvii. 17) and דָּתָן (2 Kings vi. 13), would predispose one to conclude that the ֒ means *ā*. While the fact that *Cod. Petrop.* distinctly reads it as *qāmāç* is decisive (see in Is. iii. 14, v. 9). Three important facts are to be learnt from the *Cod. Petrop.* punctuation of the word, (1) the ֒ is *qāmāç*, (2) the ת is hard, (3) the ת is not doubled (in other words the *dagesh* in it is *lene*), thus the word is not *bàttîm* or *bottîm*, but *bātîm* (comp. the Syr. *bātē*). This case of an unaccentuated *qāmāç* before a *B*GaDC*FaTh* letter with *dagesh lene* is, I believe, unique. Another case of the use of this *metheg* is in אָנָּא *ànnâ* "O I pray," the *Cod. Petrop.* however does not double the *nūn* but reads *ānâ* (Is. xxxviii. 3). [According to *Codex Petropolitanus* the word is *mil*'el* in Jon. iv. 2 *ánāh.*]

6. Fixed *metheg* is always placed with the vowel preceding the consonant which bears a *compound sh*va*, whether the vowel agree with that in the compound *sh*va* as יְעַמֵּד; or not, as שְׁמֵעָה (Ps.

[1] If the student think it strange that there should be a difference of opinion about the pronunciation of a vowel in Hebrew, he is reminded that we have similar difficulties in English: thus "cough" is by some pronounced *kawf*, and by others *kŏff*; "coffee," *kawfy* and *kŏffy*; "laugh," *lăf* and *lăff*. With regard to the vowel å we will here give a few facts (kindly communicated to us by Mr Eiríkr Magnússon). Swedish å is sounded like English *aw* but *deeply guttural*. The etymol. equivalent in Danish is *aa*, which has the same sound as the Swedish å *without the guttural element*, and so is more like the English *ō*. The Icelandic equivalent is *á*, pronounced almost like *ow* in *now*. Let us take a few examples showing how these sounds tend at times to *ā*, and at others to *ō*. Thus Germ. *mahl* (māl), Ice. *mál* (mowl), Dan. *maal* (mōl), Swed. *mål* (mawl).—Ice. *ár* (owr), Dan. *aare* (ore), Swed. *år* (awr), Engl. *oar*.—Germ. *Thor* (tōr), Dan. *daare* (dōre), Swed. *dåre* (dawre), Ice. *dári* (dowry).—Germ. *Lohn* (lōn), Dan. *laan* (lōn), Swed. *lån* (lawn), Ice. *lán* (lown).

xxxix. 19), וְטַהֵר־יָדַיִם (Job xvii. 9), comp. Gen. xxi. 6, ii. 12, xxvii. 25.

NOTE. Sometimes we have a syllable which, according to Rule 1, would take Ordinary *metheg*, and, according to Rule 6, would take Fixed *metheg;* in such a case the Metheg is *Fixed* metheg, e.g. הֲעָשִׂירִי (Gen. viii. 5), אַרְדָה־נָּא (xviii. 21).

In Zech. xiii. 4 we have the anomalous formation בְּהִנָּבְאֹתוֹ in which the *Ordinary* metheg is used in accordance with Rule 1; but the regular form בְּהִנָּבְאוֹ (ver. 3) has *Fixed* metheg, in accordance with Rule 4. (1).

In such a form as צְעָקִים the Fixed *metheg* is placed in accordance with both 4. β. and 6.

When such a form as יַעֲמֹד becomes יַעֲמְדוּ the *metheg* becomes the *Ordinary* metheg (Rule 1), or when מַעֲלָל becomes מַעַלְלֵיכֶם the *Ordinary* metheg is placed in accordance with Rule 2.

7. All forms of the verbs *hāyáh* "he was," and *chāyáh* "he lived," which have ה or ח, take Fixed *metheg* with the preceding letter: thus וְחִיה, לִהְיוֹת "and live thou" (Gen. xx. 7), so *yìh'yéh* (Gen. i. 29), *mìh'yéthā* (Deut. xxvii. 9), *vèh'yéh* "and be thou" (Gen. xii. 12), *vìch'yú* "and live ye" (xlii. 18).

8. (α) Two Fixed *methegs* may be placed on a word without any intervening vowel, as וְאֲבָרְכָה (Gen. xii. 3), וְלִהְיוֹתְךָ (Deut. xxvi. 19).

(β) A *Fixed* metheg may be placed immediately before an *Ordinary* metheg, as לְאַלְנֵיהֶם, וְהִקְמֹתִי.

9. (α) An *Ordinary* metheg may precede a *Fixed* metheg, if at least one syllable intervene, thus וְאִשְׁתַּחֲוֶה.

(β) If no syllable intervene the Ordinary *metheg* is omitted, thus הָאֹכְלִים (not *hà'ōc'lím*), יַאֲמִנוּ *yè'àm'nú* (not *yè'àm'nú*). Similarly לֹא־עָבְרָה (Nah. iii. 19), הָאַחֲוֶה (Zech. xi. 14), הָאַחֲרוֹן (xiv. 8).

לֹא־יִהְיֶה (ver. 6) with no *Ordinary* metheg with the first syllable, because the next syllable has *Fixed* metheg.

N.B. *Light* metheg (*Ordinary*, or *Fixed*) may sometimes become a *con*junctive accent. Hence the syllable which bears a *light* metheg may be called the *semi*-tone-syllable. This change may take place if the word bearing the *metheg* has a *dis*junctive accent, and be immediately preceded by a word with a *dis*junctive accent. E.g. וְהָאָדָם (Gen. iv. 1), comp. Zech. i. 1, 6, 7, vii. 6, 14, xii. 6, 10, xiv. 2, 21, Hos. xi. 6, Joel i. 17, ii. 2, Obad. 20, Jon. i. 4, &c.

Some of the effects to this *semi-tonic* value of *Light* metheg will be seen by a reference to B. 2. (β) and 3ᵃ, and III. B. 5.

B.

Heavy Metheg.

1. *Heavy* metheg stands with the Article הַ (or the prefixes בַּ, כַּ, לַ), when it stands before a consonant with *sh'va* from which the *dagesh forte* has been omitted: e.g. הַמַּיְלֶדֶת (Gen. xxxviii. 28): and that even before a *Fixed* metheg, as הַמְּתַעֲבִים (Mic. iii. 9), הַמְּשֹׁרְרִים (1 Chr. xxvii. 1).

Exceptions. (α) When the said initial consonant of the word is י, then *metheg* does *not* stand with the הַ of the deft. art., as הַיְאוֹרִים (Ex. viii. 1).

(β) Nor on the syllable immediately before the tone, as הַמַּעַט (Numb. xxxv. 8).

(γ) Immediately after *ordinary* metheg, *heavy* metheg cannot stand, e.g. בְּיַד־הַמְשֻׁגָּע (2 Kings ix. 11 in correct copies), where הַ has no *heavy* metheg because it is immediately preceded by the *ordinary* metheg, which stands in accordance with A. 1. 2. (α).

2. *Heavy* metheg is placed, as a rule, with הַ interrogative (when pointed with full *pathach*). It is (in the prose books) usually to the

right, instead of the left of the vowel (chiefly for the purpose of distinguishing the interrogative *he* from the definite article). Thus הַמַּכָּה (Gen. xviii. 17), הָאֵלֶּה (Ex. ii. 7).

EXCEPTIONS. This *metheg* is not placed (*α*) when the letter after the הַ is יְ, e.g. הַיְדַעְתֶּם (Gen. xxix. 5).

(*β*) Nor on the syllable immediately preceding the *tone*, or the *semi*-tone (see A. II. 9, N.B.), e.g. הָאַף (Gen. xviii. 24), הַלְעוֹלָמִים (Ps. lxxvii. 8).

N.B. In הָאֱמֶת (Gen. xlii. 16) the *metheg* is of course *Fixed* metheg (A. 6).

(*γ*) Nor if a *dagesh* be put in the letter which follows הַ, as הַכִּצְעָקָתָהּ (Gen. xviii. 21), הַיִּיטַב (Lev. x. 19); comp. Numb. xiii. 19, 20, Is. xxvii. 7, Job xxiii. 5; or, as it is sometimes, even in רַ, as הַרְאִיתֶם (1 Sam. x. 24, 2 Kings vi. 32).

3—4. CASES DEPENDENT ON THE PRESENCE OF A DISJUNCTIVE ACCENT.

3. If a word have a *dis*junctive accent, and the tone-syllable begin with a consonant bearing *moving sh'va*, and the *third* syllable from the tone contain *ă*, *ĕ*, *ĭ*, *ŭ* or וְ "and" followed by a consonant with *sh'va*, expressed or understood (see Excurs. I. 1 and 4. *β*), then this vowel third from the tone will take *Heavy* metheg: e.g. וַיִּשְׁמַע (Gen. iii. 8), עַל־מַחֲבַת (Lev. vi. 14).

EXCEPTION. If the pre-tonic syllable have a long vowel with Fixed *metheg* (according to A. 4. *α* (1), or *β* (1)), and is *not* followed by a consonant with a *compound* sh°va, then the said short third vowel from the tone does not take *metheg*; e.g. מִשְׁכָּבְךָ (Ex. vii. 28), וַיֹּאמְרוּ (Gen. xi. 3), לִרְצוֹנְכֶם (Lev. xix. 5).

If this long vowel be *ō*, then even when it *is* followed by a consonant with *compound* sh°va, the said third vowel from the tone does not take *metheg*, as הַשֹּׁאֲבֹת (Gen. xxiv. 11), עַד־בֹּאֲךָ (xix. 22).

But if, in this last case, the compound *shᵉvā* be under the first of *two like consonants*, then the original rule holds good, as וַיִּתְפַּצְצוּ (Hab. iii. 6).

3ª. Since the *Light* metheg has a certain accent value (see A. 9, N.B.), if the word have a *dis*junctive accent, and the third syllable from the one bearing *light* metheg conform with all the above conditions, it will take *Heavy* metheg, e.g. מִמַּחְשְׁבוֹתֵיכֶם׃ (Is. lv. 9). Comp. Ps. xviii. 45, 2 Kings v. 18.

N.B. Of course *all* the conditions must be fulfilled or the *metheg* will not be placed in the case of 3 and 3ª. Thus, if the word have a *con*junctive accent, or if the tone (or semi-tone) syllable do *not* begin with a *moving* shᵉva, or if the third syllable therefrom do *not* contain *ă, ĕ, ĭ, ŭ*, or *u* "and," the *Heavy* metheg is not placed.

4. If a word with a *dis*junctive accent, have in the pre-tonic syllable *ă* or *ĕ*, and the third syllable before the tone-syllable have *ĕ, ĭ, ŭ*, or וְ "and" followed by *shᵉva* expressed or understood, this last mentioned syllable will take *Heavy* metheg: e.g. הַמִּתְהַפֶּכֶת (Gen. iii. 24), קֶדְמַת־עֵדֶן׃ (iv. 16), וְנִשְׁמַת־כֹּל (Job xxvi. 4), מִשְׁנֵה־כֶסֶף (Gen. xliii. 15), וְסַחַר־כּוּשׁ (Is. xlv. 14), אֲשֶׁר־בִּנְעָנִים (Obad. ver. 20). See further under C. 3.

N.B. As in 3 and 3ª, all three conditions must be simultaneously observed or the Heavy *metheg* will not be placed.

EXCEPTION. Although *miqrā'-qŏdesh* has *ā*, not *ă*, in the pre-tonic syllable, it always takes *Heavy* metheg, when accentuated with *Pashtā*, e.g. מִקְרָא־קֹדֶשׁ (Lev. xxiii. 21, 27).

4ª. If, in words which would otherwise come under rules 3 or 4, the syllable fourth from the tone-syllable take *Ordinary Light* metheg (in accordance with A. 2. α) then the *Heavy* metheg is dropped from the following syllable, e.g. וְאִשְׁתַּחֲוֶה (Gen. xxiv. 48), וְאֶתְאַבְּלָה (Neh. i. 4), וְאֶתְחַנַּן (Deut. iii. 23).

5. With a *dis*junctive accent the words זרעכם זרע take *heavy* metheg under the ז, e.g. זַרְעֲךָ (Gen. iii. 15), זַרְעֲכֶם (Lev. xxvi. 16).— But not with a *con*junctive accent, e.g. וְזַרְעֲךָ (Gen. xvii. 9). Or if the word have such a prefix as will take *Heavy* metheg (according to rule 3) then the ז takes none, e.g. אֶת־זַרְעֲךָ (xxvi. 4).

6. The word וַיְהִי if accentuated with *Pashtā*, or if joined to the next word by *maqqeph*, or וַיְהִי if joined to the next word by *maqqeph*, takes *Heavy* metheg under the י, thus וַיְהִי (Gen. iv. 8), וַיְהִי־לוֹ (xii. 15), וַיְהִי־שֵׁת (v. 6).

7. (*a*) If the Imperf. singl. Qal of a regular verb be joined to the next word by *maqqeph*, and the ō of the last syllable be changed into *o*, then the first syllable of the Imperf. takes *Heavy* metheg, as יִקְטָל־עָנִי (Job xxiv. 14); comp. Is. xlii. 1, Ps. cxxi. 8, Prov. iv. 4, Job iii. 5, Zech. ix. 2, 3. But the rule is not always observed, e.g. Gen. iii. 16, iv. 7, xli. 12 (ed. Baer).

(*β*) The rule holds good also with the Infin., with prefix ל, as לִשְׁבָּר־אכל (Gen. xliii. 22); but neither is it consistently observed in this case, comp. Joel ii. 17.

(*γ*) When the long ō is retained, it takes, of course, *Fixed* metheg (A. 5) and there is no *Heavy* metheg, as תִּדְרֹךְ־זית (Mic. vi. 15). [N.B. The *metheg* of תִּשְׁתֶּה־יַּיִן of that verse is in accordance with B. 4.]

NOTE. A few words take an anomalous *metheg*, e.g. *ùl'yishmā''él* (Gen. xvii. 20), *mìn-haṣṣādéh* (xxx. 16), *'àl-hammizbḗ'ch* (Ex. xxix. 21), *èth-yiṣrā'él* (Numb. xxi. 23), *èth-hā'ā́y* (Josh. x. 1), *èl-haṣṣādéh* (2 Kings iv. 39), *mìccol-hamm'qōmṓth* (Ezr. i. 4), *umìgdālîm* (2 Chron. xiv. 6), all accentuated with *Zarqā*; comp. *mìn-haggōyîm* (Ps. cvi. 47) with *'ōlehv'yōrēd* (Baer).

HEAVY METHEG WITH SH'VA.

8. If a word begin with a consonant bearing *simple sh'va*, and be accentuated with *Gershayim* (״), or *Pazer* (׳), without a conjunctive accent immediately preceding, and there be at least two vowels between the ו and the tone-syllable, then, if the first syllable have not already

Ordinary light *metheg* the ֽ will take *Heavy* metheg, e.g. וְאֶת־פְּתְרֹסִֽים (Gen. x. 14), כְּכָל־דְּבָרִֽים (Deut. ix. 10).

But in Jer. xxxv. 1 the *v'* of *v'col-chēlō* does not take Heavy *metheg*, because the preceding word is accentuated with *munach*, comp. Ezek. xx. 40.

And the *v'* of *v'āmartā* (Ezek. xvi. 3) does not take Heavy *metheg*, because the *'ā* has already *ordinary* metheg.

9. This *sh'va-ga'yā*[1] also stands on words beginning with a consonant with *simple sh'va*, (*α*) when accentuated with *Dargā* (ֽ֗) as a duplicate conjunctive before *R'bī'* (ֽ֥) as שְׁלֹמִים דָּם אֹתָנוּ (Gen. xxxiv. 21); (*β*) with *Qadmā* (ֽ֨) as duplicate conjunctive before *Pashtā* (ֽ֨) or *T'bīr* (ֽ֓) as וְחַלַּת מִצָּה אַחַת (Numb. vi. 19), וְחַלַּת לֶחֶם שֶׁמֶן (Ex. xxix. 23); (*γ*) with *Mūnāch* (ֽ֣) as triplicate conjunctive before *T'līshā g'dōlāh* (ֽ֪ on the *first* letter), or *T'līshā q'ṭannāh* (ֽ֫ on the *last* letter) e.g. בְּהָנִיחַ יְיָ אֱלֹהֶיךָ לָךְ (Deut. xxv. 19), וְקָרְאוּ בִמְגִלָּה אֲשֶׁר־כָּתַבְתָּ מִפִּי (Jer. xxxvi. 6).

N.B. In all these cases given in 9 there must be at least *one* vowel between the *sh'va* and the tone-syllable: also the syllable beginning with the consonant with *sh'va* must not carry the *Ordinary* Light-metheg, or the *sh'va-ga'yā* will fall away, e.g. Deut. xxiv. 9; but the *Fixed* Light-metheg does not prevent the presence of *sh'va-ga'yā*, e.g. Numb. iv. 14.

C.

Orthophonic Metheg.

1. (*α*) If a word, accentuated with a *con*junctive accent, end in *pathach* *'Ayin* and be *mil'el*, or end in *'Ayin* with *furtive-pathach* and be *mil'ra*, and the following syllable be accentuated, then the final ע takes *orthophonic* metheg, to prevent its being slurred over in pronunciation: as יִלַּע קֹדֶשׁ (Prov. xx. 25), לִשְׁמֹעַ לִי (Lev. xxvi. 21).

(*β*) Or, if a word ending in *pathach* *'Ayin* be joined by *maqqeph* to a word beginning with *'Ayin*, as תִּשַׁע־עֶשְׂרֵה (Gen. xi. 25).

[1] There are several additional rules for placing *sh'va-ga'yā* in the books of Job, Proverbs and Psalms (in which the system of accentuation is different); but they need not be mentioned here.

2. If a word, accentuated with a *con*junctive accent, end in (α) *pathach* and a *guttural*, or (β) *pathach* and *rēsh*, or (γ) in *āh*, and be *mil"el*; or (δ) end in a guttural with *furtive pathach* and be *mil"ra*; then, if the second word begins with a *similar* (not necessarily a *like*) letter, the final letter of the first word will take *orthophonic metheg*: as (α) זֶבַח הַשלמים (Lev. iv. 26), (β) צֶרֶר רוח (Hos. iv. 19), (γ) פַּדָּנָה אָרָם (Gen. xxviii. 2), (δ) גִּבְיַע הַכסף (xliv. 2).

3. If a word ending in a *guttural* preceded by *pathach* be joined by *maqqeph* to the next word in such a way as to come under Rule B. 4, then in addition to the *Heavy* metheg, the guttural will take *orthophonic* metheg: as נָקֹחַ־לָנוּ (Gen. xxxiv. 16), נִשְׁבַּע־לִי (xxiv. 7).

4. *Orthophonic* metheg is sometimes used with a *pre-tonic short* vowel, to ensure the *sh'va*, which follows, being read *moving* either (α) regularly, or (β) irregularly, or (γ) in a pronunciation altogether anomalous; e.g. (α) אַשְׁרֵי (in some Codd. even אַשְׁרֵי) *ash'ré*, סִבְכֵי *sìbh'cé* (Is. x. 34), עַרְבֹת *'ar'bhóth* (Numb. xxxi. 12), חַרְבוֹת *chàr'bhóth* (Josh. v. 2), מִשְׁכּוּ *mìsh'cú* (Ex. xii. 21), חַסְדֵי *chàs'dhé*, דַּרְכֵי *dàr'ché* (Is. lxiii. 7, Jer. xii. 16), אַרְבֵאל *àr'bhé'l* (Hos. x. 14), ויתילדו *vayyìth-yà-l'dhú* (Numb. i. 18), רִדְפוּ *rìdh'phú* (Ps. lxxi. 11).—(β) עַלְוָן *'àl'ván* (Gen. xxxvi. 23), עַלְוָה *'àl'váh* (ver. 40), הִשְׁחִיתוּ *hìsh'chíthū*, הִתְעִיבוּ *hìth'ìbhū* (Ps. xiv. 1), הִרְחִיק *hìr'chíq* (ciii. 2), אַבְחַר *èb'chár* (Job xxix. 25, cp. Ps. lxv. 5, lxviii. 24, Prov. xxx. 17, Job xxxix. 18), תַּדְשֵׁא *tadh'shé'* (Gen. i. 11) [שִׁבְמָה *Sìbh'māh*, Numb. xxxii. 38, Is. xvi. 8, 9: this word ought, perhaps, rather to come under the rule A. 4, α. 2], לִשְׁכוֹת *lish'cóth*.—(γ) שִׁרְשׁוֹת *shàr'shóth* (Ex. xxviii. 22) for שִׁרְשֶׁרֹת (ver. 14), סַלְכָה *Sàl'cāh* (Deut. iii. 10), כַּדְכֹד *càdh'códh* (Is. liv. 12).

NOTE.—In the instances given under (β) the *metheg* seems to perform the duty of the so-called *dagesh dirimens*, as in הַצְּפִינוּ *haçç'phínū*, or *haç'phínō* (Ex. ii. 3), מִקְדָּשׁ *miqq'dāsh*, or *miq'dāsh* (xv. 17). It would be perhaps better to call it *heterophonic* metheg.

EXCURSUS III.

DAGESH IN THE FIRST LETTER OF A WORD.

A.

B'GaDC'PhaTh Letters.

1. If a word beginning with a *B'GaDC'PhaTh* letter be preceded by a word ending in a non-quiescent consonant, the *B'GaDC'PhaTh* letter takes *dagesh lene*, as עִין פְּרִי.

EXCEPTIONS. To this rule there are only *three* exceptions, viz. אֲדֹנָי בָּם (Ps. lxviii. 18), where, perhaps, the word is exceptionally pronounced *Adondi*, instead of *Adonáy;* קָו־תֹהוּ (Is. xxxiv. 11) where the word is, perhaps, pronounced *qau* (*cow*), not *qav;* and שָׁלְוֵי בָּהּ (Ezek. xxiii. 42) where the word is, perhaps, pronounced *shāleu* not *shālév.*

2. But if a word beginning with a *B'GaDC'PhaTh* letter be preceded by a word ending in a long vowel, or quiescent letter, and bearing a conjunctive accent, the *B'GaDC'PhaTh* letter is *r'phūyáh* (without *dagesh*), thus (Hos. ii. 5) וְשִׁמְתִּיהָ כַּמִּדְבָּר, (iv. 4) כְּמָרִיבֵי כֹהֵן.

EXCEPTIONS. If the second word begin with בְּבֵ, בְּכֵ, בְּמֵ, בְּפֵ, or כְּכֵ, the בְּ or כְּ takes *dagesh lene*, as (Jud. i. 14) וַיְהִי בְּבוֹאָהּ, comp. Gen. xlvi. 27, Is. lix. 21, Josh. viii. 24.

But if the first of these letters have a full vowel, rule 2 still holds good, thus כֹּהֲנֵי בָמוֹת (1 Kings xiii. 33).

N.B. Rule A. 2 gives way before B. 4 (*a*), except in the cases of the *prefixes* בְּ and כְּ; it also yields to B. 4 (*β*), and B. 4 (*γ*) EXCEPTIONS.

3. (*a*) Also if such a word be preceded by a word ending in a long vowel, or quiescent letter, and bearing a *dis*junctive accent, the initial

*B*GaDC*PhuTh* letter still takes *dagesh lene*, as וְאַתָּה תְּשׁוּפֶנּוּ (Gen. iii. 15).

(β) Or if the accent be *con*junctive, but *P*siq* be placed between the two words, as וְרִדוּ ׀ גַּת (Amos vi. 2, cf. viii. 9, &c.).

B.

Dagesh Conjunctionis.

1. If a word ending in ה֫ be joined by *maqqeph* to a word accentuated on the first syllable, the first letter of the latter word takes *dagesh conjunctionis*, as (Hos. vi. 4) אֶעֱשֶׂה־לָּךְ, (viii. 7) יִשָּׂה־קָמַח (2 Sam. vii. 13) יִבְנֶה־בַּיִת, (Prov. xv. 1) מַעֲנֶה־רַךְ.

2. When זֶה or מַה is prefixed to a word by *maqqeph*, the first letter of the word takes *dagesh conjunctionis*, wherever the accent may fall, as מַה־זֹּאת (Gen. xii. 18), מַה־נּוֹרָא (xxviii. 16), וְזֶה־מּוֹבֵחַ (1 Chr. xxii. 1).

3. If a word end in ה..., *and its last syllable begin with a consonant bearing moving sh*va* and it be joined by *maqqeph* to a word accentuated on the first syllable, the first letter of the second word takes *dagesh conjunctionis*, as אוֹבְדָה־לָּךְ (Jon. ii. 10), סְאָה־פִּלֶת (2 Kings vii. 1), שִׁלְּחָה־לוֹ (Ezek. xvii. 6).

N.B. But if the last syllable do not begin with a consonant bearing *moving sh*va*, there is no *dagesh conjunctionis*, e.g. וּפְנֵה־ דָרֶךְ (Mal. iii. 1), נִגְּדָה־נָא (Ps. cxvi. 18). Neither is there after an Infin. or Impert. Qal with final *he*, e.g. וּלְדָבְקָה־בּוֹ (Deut. xi. 22), שִׁמְעָה־לִי (Job xxxii. 10).

4. The first letter of a word accentuated on the first syllable takes *dagesh conjunctionis* under the following conditions:

(α) If it be preceded by a word ending in ־, ה֫ or ה֬, accentuated with a *con*junctive accent on the *penultimate*, provided the penultimate be the *proper tone-syllable* of the word, as עָשִׂיתָ זֹּאת

(Gen. iii. 14), בְּאֶרֶץ שָׁבַע (xlvi. 1), לְמַעְלָה הֵאִישׁ (Ezr. ix. 6), אֵלָה לָךְ (Gen. xxxiii. 5), וְשַׁמְתָּ שִׁמוֹ (Neh. ix. 7).

EXCEPTIONS. The prefixes בו״כל *with simple sh'va* do not take this *dagesh*, e.g. יַדַּעְתֶּיךָ בְּשֵׁם (Ex. xxxiii. 12), נהיֵיתָ לְעָם (Deut. xxvii. 9).

But לְךָ always takes this *dagesh*, thus חָלִילָה לְךָ (Gen. xviii. 25): and after the analogy of *l'cá* we have in Ps. xix. 3 וְלַיְלָה לְלַיְלָה.

(*β*) If the accent of the former word be *drawn* back to the penultimate, which would otherwise have had *Fixed* metheg (in accordance with Excurs. II. A. 4), as יָלְדָה בֵּן (Gen. xix. 38), נִירְשָׁה־לָנוּ (Ps. lxxxiii. 13).

(*γ*) But if the accent thus drawn back be on a syllable which could not take *metheg*, no *dagesh conjunctionis* is used, as שְׂדֶה טוֹב (Ezek. xvii. 8), חֲרָה לָךְ (Gen. iv. 6).

EXCEPTIONS. Imperfects and Participles of verbs quiescent ל״ה are an exception to (*γ*), thus וּמוֹרֶה שֶׁקֶר (Hab. ii. 18), יְנַקֶּה דָּע (Prov. xi. 21), עֲשֶׂה פְּרִי (Gen. i. 11).

(*δ*) If it be joined by *maqqeph* to a preceding word ending in ־ֶה or ־ָה with *metheg* on the preceding syllable (in accordance with Excurs. II. A. 1, NOTE) as יָלְדָה־לּוֹ (Gen. xxi. 3), קְבָרָה־לִּי (Numb. xx. 11), בְּנָה־בַיִת (2 Chron. ii. 3), עֲשֵׂה־פְרִי (Gen. i. 12).

5. Rule 4 (*α*) holds good when the second word has not the *tone*, but merely the *semi-tone* (see Excurs. II. A. 9, N.B.) on the first syllable, as שִׁמְהּ קְבֻרוֹ (Gen. xxix. 31), וְעָשִׂית סְרֹתָיו (Ex. xxvii. 3), אֵלֶה יַעֲקֹב (Is. xliv. 21).

EXCEPTION. But a *B'GaDC'PhaTh* letter does not take *dagesh* in these circumstances, thus אֵלֶּה תּוֹלְדוֹת (Gen. ii. 4), לָמָּה

תַּעֲמֹד (xxiv. 31), פָּעֲלָתָ֣ בְיֵמֵיהֶם (Ps. xliv. 2). [Except two, וישימה תל־עולם (Job viii. 29), כָּמָכָה בָּאֵלִם (Ex. xv. 11).]

N.B. From the foregoing rules it will be understood that if the latter of two words have neither the tone nor semi-tone on the first syllable, or if the former end in any open syllable except *ā*, *āh*, or *eh*, then the *dagesh conjunctionis* is not used, e.g. בֵּרַכְתָּ בָרֶךְ (Numb. xxiii. 11), עָשֹׂה פָּלָא (Ezek. xv. 11), שָׁרוּ לַיי (ver. 21), עָשִׂיתִי כֵּן (Neh. v. 15).

6. But, if the first word be *mil'el* and end in *ū*, and the next word begin with a *sibilant* or *liquid*, and an *accentuated syllable*, *dagesh conjunctionis* is used, as קָוּמוּ צְאוּ (Gen. xix. 14), וְיֶחֱלוּ מְעָט (Hos. viii. 10). Also לוֹ and לֹא take *dagesh* after וַיֹּאמְרוּ in Gen. xix. 2, Judg. xviii. 19, 1 Sam. viii. 19, Esth. vi. 13.

Delitzsch[1] gives 17 exceptions to the above rules, confirmed by the *Massŏreth*, viz. Ex. xv. 1, 21, xv. 11, 13, 16, Deut. xxxii. 6, 15, Is. liv. 12, Jer. xx. 9, Ps. lxxvii. 16, xciv. 12, cxviii. 5, 18, Job v. 27, Dan. iii. 2, 3, v. 11.

C.

Orthophonic Dagesh.

1. When a word ending with a liquid, is joined by *maqqeph* or a conjunctive accent to a word beginning with the same liquid, the initial liquid of the latter word should take *orthophonic dagesh*, as אִם־מָחוֹט (Gen. xiv. 23), עַל־לֵב (xxxiv. 3), בֶּן־נוּן (Ex. xxxiii. 11), ונעלם ממנו (Lev. v. 2), והיבל לבבל (Ezr. vi. 5).

2. (*α*) When לֹא לוֹ come together (as Gen. xxxviii. 9, Hab. i. 6, ii. 6, Prov. xxv. 17), or לוֹ לֹא (as Deut. xxxii. 5), לֹא takes *dagesh*.

(*β*) Whenever לֵאמֹר is preceded by the word מֹשֶׁה with a *con*junctive accent, the ל takes *dagesh* (e.g. Ex. vi. 10, 29, xiii. 1, xiv. 1).

[1] This Excursus is (with a few modifications) merely an epitome of Delitzsch *De primarum vocabulorum literarum dagessatione*, in his Preface to Baer's edition of the Text of Proverbs.

EXCURSUS IV.

SOME OF THE USES OF SIMAN RAPHEH.

Siman rapheh (a small horizontal line placed over a letter to show that it has no *dagesh*) is abundantly used in some MSS. and Edd., and in others hardly at all. In none is it used uniformly.

1. It is used to indicate the intentional omission of a grammatical DAGESH FORTE, (*a*) after the *def. art.* as הַיְקוֹם (Gen. vii. 4)—but Baer omits it in ver. 23—to show that the *yūd* is not dageshed as it is in הַיְעוּצָה (Is. xiv. 26): so too frequently with מְ, as הַמַּעֲשָׂקָה (Is. xxiii. 12), לַמַּנִי (lxv. 11).—(*β*) After *he* interrog. as הֲזְבָחִים (Amos v. 25).—(*γ*) After *mín* as מִקְצָה (Gen. xlvii. 21), comp. vi. 16, xxv. 23. —(*δ*) In the middle of Pi'elistic (or dageshed) forms, as וַיְקַנְּאוּ (Gen. xxvi. 14), עֲוָרִים (Is. xlii. 16), so בְּקָשְׁהוּ (Hos. vii. 10), but וּבְקָשׁוּ (v. 15), הַמַּקָּלוֹת from *maqqēl*, but on the contrary מְכַסְּאוּ (Jon. iii. 6), comp. Is. xiv. 10, &c., from *cissē'*.—(*ε*) With other dageshed forms such as וְאֶקָּחָה (Gen. xviii. 5), וַיְחַקֵּהוּ (Job xix. 24), תְּתַצּוּ (Is. xxii. 10); תְּאַמְּנָה for *tē'āmán-nāh* (Is. lx. 4), וּמַשְּׂאֵת (Amos v. 11), and וַיִּשְּׂאוּ (Jon. i. 15).—(*ζ*) To avoid the doubling of a letter before an anomalous *dagesh lene* as מִשְּׁתֵּיהֶם (Jon. iv. 11), comp. Zech. iv. 12.— (*η*) To show, in cases where a quiescent *yūd* or *aleph* is omitted after *segōl*, that the following letter is not to be doubled, as תִּכְלֶנָּה (Job xvii. 5), comp. Mic. iii. 12, Zech. i. 17, v. 9.—(*θ*) To mark the omission of the *dagesh forte* in the objective suffix *écā*, as יוֹרֵךְ (Is. xxxviii. 19), comp. lviii. 8, Job v. 19, Obad. ver. 3, Prov. iii. 3, xxix. 17.

2. *Siman Rapheh* is also used: (α) to mark the *anomalous* omission of DAGESH LENE after a *quiescent* sh°va, as יִפְגְּשֶׁךָּ (Gen. xxxii. 18), יִרְכָּתוֹ (xlviii. 13), יִקְבָּךְ *yiq-bhécā* (Deut. xv. 4), but xvi. 13 without the *siman rapheh*, and so too בִּגְדוֹ *big-dhṓ* (Hag. ii. 12, Prov. xx. 16), but נֶגְדְּהּ-נָא *neg-dhāh-nā* (Ps. cxvi. 18), where the omission of *dagesh conjunct.* in the *nūn* shows that in such cases the sh°va is *quiescent* (see III. B. 3, N.B.), מַרְבַּדִּים *mar-bhaddîm* (Prov. vii. 16, xxxi. 22).—(β) Or after a *moving* sh°va as סַרְגֹּון, see also examples in II. C. 4.—(γ) To emphasize the correct omission of a *dagesh lene*, as חַסְדֵי (Is. lv. 3), as contrasted with the anomalous חַסְדֵּי (which in our present texts is found in Lam. iii. 22, 2 Chron. vi. 42), comp. Gen. xix. 33, Ps. xviii. 13, xlv. 9, lxxvi. 4, יַלְדָתֵךְ (cx. 3), בְּנַפֵּל (Job iv. 13), קַשְׁתֹתָיו (Is. v. 28), *qashtʿthōthâv* (see close of Excurs. II.), not *qashtōthâv*, תְשַׁגְּשֵׁנִי (xvii. 11).

3. *Siman-Rapheh* is often used (α) to show that the letter after *shūrūq* written *defectivè* (וּ) is not to be doubled, as אֻלַי (Gen. xxiv. 39), בְּעֻלַת (xx. 3), עֻגוֹת (xviii. 16), מֻצָּק (Job xi. 15); comp. Is. xv. 4, xlix. 20, Mic. iv. 3, Zech. i. 13, Gen. xxxi. 26, &c.; מְרֻשָּׁתִי (Is. xxi. 10), חֻשִּׁים (Gen. xlvi. 22), and so often to distinguish between roots of the form of קום and סבב; such is the case also in שֻׁסּוֹ (Ps. xliv. 11), מֻטָּה (lx. 4). Or, to prevent the doubling of a letter after *chīrīq* written *defectivè*, as סְעִפָּיהּ (Is. xvii. 6), דְּחֻמָּשִׁי (Zech. vii. 3). (β) To distinguish between conjugations, as וַיֻּמַּח (Gen. vii. 23) to show that it is Qal, not Niphal, קִבְּצוּ (Joel ii. 16), שִׁלְּחוּ (Gen. xlii. 16), חִזְּקוּ (Is. xxxv. 4) as being Impert. Qal, not Perf. Pi'el. (γ) To distinguish between like words, e. g. אָנָּה "whither" (Zech. xvi. 8) and even אַנָּה (Ps. cxxxix. 7) as differ-

ing from אָנָּא, "I pray"; between לְמַה *mil'ra*, and לָמָּה *mil'el* "why"; to distinguish בְּחָנֵנִי (Ps. xxvi. 2) as being from Rt. *bāchán*, and not the infin. of *chānán*; the subst. אֲמַצָּה *āmçáh* (Zech. xii. 5) from the Imperative Pi'el; מְנַלְּם (Job xv. 29) to show that מ is not the *prep.* מִן; יְתְנוֹ (Hos. viii. 10) to show that the root is not *nāthán*. (δ) To prevent the involuntary doubling of a consonant after an *accentuated short* vowel, as חִתַּתָנִי (Job vii. 14); Zech. xiii. 5, Ps. xxx. 4, xxxi. 9, cxxxix. 1, Job ix. 19, xli. 3; יְנַשְּׁקוּ (ver. 8), עָשְׂךָ (Is. li. 13), קִרְבָּנָה (Gen. xli. 21); תּוֹרֵךְ "thy dove" (Ps. lxxiv. 19) as distinguished from תּוֹרֵךְ "she will teach thee"; or even after a *long* vowel as וְאֶתְּנָה (xxxi. 6).—In Gen. i. 6 לָמַּיִם to show that the *qāmāç* is merely euphonic.

4. *Siman Rapheh* is also used with *final hē*, (α) to show that though soft it is equivalent to ה as בָּהּ עָוֹנָהּ (Numb. xv. 31); (β) to show that the *hē* is really quiescent (and not equivalent to ה) Zech. iv. 7, or to show that it is equivalent to א, Zech. ix. 8. Comp. Is. xviii. 5, xxi. 3, xxii. 17, 18, xxx. 32, lxv. 18, Job xxxi. 22, xxxix. 13, Hos. ii. 13, ix. 10, Amos i. 11, Hab. iii. 11, Zeph. ii. 14, Prov. xii. 28, xxi. 22, &c.

5. To indicate that the *initial* letter of a word is purposely without *dagesh*, and that the rules given in Excurs. III. have not been overlooked.

From the foregoing examples it will be seen that (as in the case of *metheg*, and the sign for *qamaç*) the utility of *Siman rapheh* is much impaired by its being used for diametrically opposite purposes.

CAMBRIDGE: PRINTED BY C. J. CLAY, M.A. & SON, AT THE UNIVERSITY PRESS.

May, 1882.

A Catalogue of Theological Books,

Published by

MACMILLAN AND CO.

Bedford Street, Strand, London, W.C.

Abbott (Rev. E. A.)—Works by the Rev. E. A. ABBOTT, D.D., Head Master of the City of London School:

BIBLE LESSONS. Second Edition. Crown 8vo. 4*s.* 6*d.*

"*Wise, suggestive, and really profound initiation into religious thought.*" —Guardian. *The Bishop of St. David's, in his speech at the Education Conference at Abergwilly, says he thinks "nobody could read them without being the better for them himself, and being also able to see how this difficult duty of imparting a sound religious education may be effected.*"

THE GOOD VOICES: A Child's Guide to the Bible. With upwards of 50 Illustrations. Crown 8vo, cloth gilt. 5*s.*

"*It would not be easy to combine simplicity with fulness and depth of meaning more successfully than Mr. Abbott has done.*"—Spectator. *The* Times *says*—"*Mr. Abbott writes with clearness, simplicity, and the deepest religious feeling.*"

CAMBRIDGE SERMONS PREACHED BEFORE THE UNIVERSITY. Second Edition. 8vo. 6*s.*

OXFORD SERMONS PREACHED BEFORE THE UNIVERSITY. 8vo. 7*s.* 6*d.*

THROUGH NATURE TO CHRIST; or, The Ascent of Worship through Illusion to the Truth. 8vo. 12*s.* 6*d.*

"*The beauty of its style, its tender feeling, and its perfect sympathy, the originality and suggestiveness of many of its thoughts, would of themselves go far to recommend it. But far besides these, it has a certain value in its bold, comprehensive, trenchant method of apology, and in the adroitness with which it turns the flank of the many modern fallacies that caricature in order to condemn Christianity.*"—Church Quarterly Review.

Ainger (Rev. Alfred).—SERMONS PREACHED IN THE TEMPLE CHURCH. By the Rev. ALFRED AINGER, M.A. of Trinity Hall, Cambridge, Reader at the Temple Church. Extra fcap. 8vo. 6*s.*

"*It is,*" *the* British Quarterly *says*, "*the fresh unconventional talk of a*

clear independent thinker, addressed to a congregation of thinkers.... Thoughtful men will be greatly charmed by this little volume."

Arnold.—Works by MATTHEW ARNOLD:

A BIBLE READING FOR SCHOOLS. THE GREAT PROPHECY OF ISRAEL'S RESTORATION (Isaiah, Chapters 40—66). Arranged and Edited for Young Learners. By MATTHEW ARNOLD, D.C.L. Third Edition. 18mo. 1*s.*

The Times *says*—"*Whatever may be the fate of this little book in Government Schools, there can be no doubt that it will be found excellently calculated to further instruction in Biblical literature in any school into which it may be introduced.*

ISAIAH XL.—LXVI., with the Shorter Prophecies allied to it. Arranged and Edited with Notes. Crown 8vo. 5*s.*

Bather.—ON SOME MINISTERIAL DUTIES; CATECHISING, PREACHING, &c. Charges by the late Archdeacon BATHER. Edited, with Preface, by Dr. C. J. VAUGHAN. Extra fcap. 8vo. 4*s.* 6*d.*

Bernard.—THE PROGRESS OF DOCTRINE IN THE NEW TESTAMENT. By THOMAS D. BERNARD, M.A., Rector of Walcot and Canon of Wells. Third and Cheaper Edition. Crown 8vo. 5*s.* (Bampton Lectures for 1864.)

Binney.—A SECOND SERIES OF SERMONS. By THOMAS BINNEY, D.D. Edited with Biographical and Critical Sketch, by the Rev. HENRY ALLON, D.D. With Portrait of Dr. Binney engraved by JEENS. 8vo. 12*s.*

Birks.—Works by T. R. BIRKS, M.A., Professor of Moral Philosophy, Cambridge:

THE DIFFICULTIES OF BELIEF in connection with the Creation and the Fall, Redemption and Judgment. Second Edition, enlarged. Crown 8vo. 5*s.*

AN ESSAY ON THE RIGHT ESTIMATION OF MS. EVIDENCE IN THE TEXT OF THE NEW TESTAMENT. Crown 8vo. 3*s.* 6*d.*

COMMENTARY ON THE BOOK OF ISAIAH, Critical, Historical, and Prophetical; including a Revised English Translation. With Introduction and Appendices on the Nature of Scripture Prophecy, the Life and Times of Isaiah, the Genuineness of the Later Prophecies, the Structure and History of the whole Book, the Assyrian History in Isaiah's Days, and various Difficult Passages. Second Edition, revised. 8vo. 12*s.* 6*d.*

BIRKS (Prof.)—*continued.*

SUPERNATURAL REVELATION; or, First Principles of Moral Theology. 8vo. 8*s.*

Blackie.—LAY SERMONS. By JOHN STUART BLACKIE, Professor of Greek in the University of Edinburgh. Crown 8vo. 6*s.*

The subjects of these "Sermons," so called as the author tells us "because, though some of them were delivered in the form of popular lectures, they have all a direct practical drift, and are intended either to apply Christian ethics or to expound Christian doctrine in reference to matters of special interest at the present time."—are as follows: (1) *The Creation of the World,* (2) *The Jewish Sabbath and the Christian Lord's Day,* (3) *Faith,* (4) *The Utilisation of Evil,* (5) *Landlords and Land-laws,* (6) *The Politics of Christianity,* (7) *The Dignity of Labour,* (8) *The Scottish Covenanters,* (9) *On Symbolism, Ceremonialism, Formalism, and the New Creature; with an* Appendix *on The Metaphysics of Genesis I.*

Bradby.—SERMONS PREACHED AT HAILEYBURY. By E. H. BRADBY, M.A., Master. 8vo. 10*s.* 6*d.*

Brooks.—THE CANDLE OF THE LORD, AND OTHER SERMONS. By the Rev. PHILLIPS BROOKS, Rector of Trinity Church, Boston. Crown 8vo. 6*s.*

Mr. Brooks' reputation as a preacher stands very high among his own countrymen, and several of his previous volumes which have found their way across the Atlantic, such as Lectures on Preaching, &c., *have attracted attention here. It may be hoped, therefore, that this new volume will be welcome to English readers. The first sermon, which gives its title to the volume, was delivered in Westminster Abbey, and was greatly admired by Dean Stanley who was a personal friend of the preacher.*

Brunton.—THE BIBLE AND SCIENCE. By T. Lauder Brunton, M.D., D.Sc., F.R.S., etc. With Illustrations. Crown 8vo. 10*s.* 6*d.*

The objects of the present work are to give a brief and popular sketch of the data on which the doctrine of Evolution is founded, and to shew that instead of being atheistic it is the very reverse, and is no more opposed to the Biblical account of the Creation than those geological doctrines regarding the structure and formation of the earth's crust which were once regarded as heretical and dangerous, but are now to be found in every class-book, and are taught in every school. The plan adopted has been to give a brief account, first, of the living things both animal and vegetable which now exist on this earth, and of their relation to one another; and, secondly, of the forms of life which existed in the early ages of the world's history, and their relationships to one another, as well as to those of the

present day. After this follows a discussion of the question, how these various forms of life, past and present, came into existence, whether by sudden creation or gradual evolution.

Butcher.—THE ECCLESIASTICAL CALENDAR; its Theory and Construction. By SAMUEL BUTCHER, D.D., late Bishop of Meath. 4to. 14*s.*

Butler (Rev. G.)—Works by the Rev. GEORGE BUTLER, M.A., Principal of Liverpool College:

FAMILY PRAYERS. Crown 8vo. 5*s.*

SERMONS PREACHED in CHELTENHAM COLLEGE CHAPEL. Crown 8vo. 7*s.* 6*d.*

Butler (Rev. H. M.)—SERMONS PREACHED in the CHAPEL OF HARROW SCHOOL. By H. MONTAGU BUTLER, Head Master. Crown 8vo. 7*s.* 6*d.*

"*These sermons are adapted for every household. There is nothing more striking than the excellent good sense with which they are imbued.*" —Spectator.

A SECOND SERIES. Crown 8vo. 7*s.* 6*d.*

"*Excellent specimens of what sermons should be—plain, direct, practical, pervaded by the true spirit of the Gospel, and holding up lofty aims before the minds of the young.*"—Athenæum.

Butler (Rev. W. Archer).—Works by the Rev. WILLIAM ARCHER BUTLER, M.A., late Professor of Moral Philosophy in the University of Dublin:

SERMONS, DOCTRINAL AND PRACTICAL. Edited, with a Memoir of the Author's Life, by THOMAS WOODWARD, Dean of Down. With Portrait. Ninth Edition. 8vo. 8*s.*

A SECOND SERIES OF SERMONS. Edited by J. A. JEREMIE, D.D., Dean of Lincoln. Seventh Edition. 8vo. 7*s.*

LETTERS ON ROMANISM, in reply to Dr. Newman's 'Essay on Development.' Edited by the Dean of Down. Second Edition, revised by Archdeacon HARDWICK. 8vo. 10*s.* 6*d.*

These Letters contain an exhaustive criticism of Dr. Newman's famous 'Essay on the Development of Christian Doctrine.' "*A work which ought to be in the Library of every student of Divinity.*"—BP. ST. DAVID'S.

Calderwood.—Works by HENRY CALDERWOOD, LL.D., Professor of Moral Philosophy in the University of Edinburgh:

CALDERWOOD (Dr.)—*continued.*

THE PARABLES OF OUR LORD, interpreted in view of their relations to each other. Crown 8vo. 6*s.*

"*They are written in a simple intelligible manner, and may be read with satisfaction.*"—Westminster Review.

THE RELATIONS OF SCIENCE AND RELIGION. Being the Morse Lecture, 1880, connected with Union Theological Seminary, New York. Crown 8vo. 5*s.*

Cambridge Lent Sermons, 1864.—Sermons preached during Lent, 1864, in Great St. Mary's Church, Cambridge. By the Right Rev. the Lord Bishop of Oxford, Rev. H. P. Liddon, Rev. T. L. Claughton, Rev. J. R. Woodford, Rev. Dr. Goulburn, Very Rev. Dean Hook, Rev. W. J. Butler, and others. Crown 8vo. 7*s.* 6*d.*

Campbell.—Works by JOHN M'LEOD CAMPBELL:

THE NATURE OF THE ATONEMENT AND ITS RELATION TO REMISSION OF SINS AND ETERNAL LIFE. Fourth and Cheaper Edition. Crown 8vo. 6*s.*

"*Among the first theological treatises of this generation.*"—Guardian. "*One of the most remarkable theological books ever written.*"—Times.

CHRIST THE BREAD OF LIFE. An Attempt to give a profitable direction to the present occupation of Thought with Romanism. Second Edition, greatly enlarged. Crown 8vo. 4*s.* 6*d.*

"*Deserves the most attentive study by all who interest themselves in the predominant religious controversy of the day.*"—Spectator.

REMINISCENCES AND REFLECTIONS, referring to his Early Ministry in the Parish of Row, 1825—31. Edited with an Introductory Narrative by his Son, DONALD CAMPBELL, M.A., Chaplain of King's College, London. Crown 8vo. 7*s.* 6*d.*

"*We recommend this book cordially to all who are interested in the great cause of religious reformation.*"—Times. "*There is a thoroughness and depth, as well as a practical earnestness, in his grasp of each truth on which he dilates, which make his reflections very valuable.*"—Literary Churchman.

THOUGHTS ON REVELATION, with Special Reference to the Present Time. Second Edition. Crown 8vo. 5*s.*

RESPONSIBILITY FOR THE GIFT OF ETERNAL LIFE. Compiledby permission of the late J. M'LEOD CAMPBELL, D.D., from Sermons preached chiefly at Row in 1829—31. Crown 8vo. 5*s.*

Campbell (Lewis).—SOME ASPECTS OF THE CHRISTIAN IDEAL. Sermons by the Rev. L. CAMPBELL, M.A., LL.D., Professor of Greek in the University of St. Andrew's. Crown 8vo. 6*s.*

Canterbury.—Works by ARCHIBALD CAMPBELL, Archbishop of Canterbury:

THE CHURCH OF THE FUTURE. Its Catholicity; its Conflict with the Atheist; its Conflict with the Deist; its Conflict with the Rationalist; its Dogmatic Teaching; Practical Councils for its Work; its Cathedrals. Constituting the Charge delivered at his Third Quadrennial Visitation, A.D. 1880. Second Edition. Crown 8vo. 3*s.* 6*d.*

THE PRESENT POSITION OF THE CHURCH OF ENGLAND. Seven Addresses delivered to the Clergy and Churchwardens of his Diocese, as his Charge, at his Primary Visitation, 1872. Third Edition. 8vo. 3*s.* 6*d.*

SOME THOUGHTS ON THE DUTIES OF THE ESTABLISHED CHURCH OF ENGLAND AS A NATIONAL CHURCH. Seven Addresses delivered at his Second Visitation. 8vo. 4*s.* 6*d.*

Cellarius.—A NEW ANALOGY BETWEEN REVEALED RELIGION AND THE COURSE AND CONSTITUTION OF NATURE. By CELLARIUS. Crown 8vo. 6*s.*

The argument from Analogy, as first applied by Butler, being, so far as regards its method, of eternal value and significance, there seems no reason why it may not once more be employed to combat the present state of mental incredulity and indifference, due care being taken to adapt the course and details of the argument to the changes which lapse of time and alterations in the way of thinking have produced in the attitude of those who cannot bring themselves to regard the Christian religion as being the direct work of God. The present writer here addresses to his fellow Christians, more especially laymen, those reasons which have from time to time, appeared to himself to afford a reasonably strong presumption that Nature and Revelation have proceeded from the same Author, and that, therefore, the materials of a credible and rational religion are placed at the disposal of mankind.

Cheyne.—Works by T. K. CHEYNE, M.A., Fellow of Balliol College, Oxford:

THE BOOK OF ISAIAH CHRONOLOGICALLY ARRANGED. An Amended Version, with Historical and Critical Introductions and Explanatory Notes. Crown 8vo. 7*s.* 6*d.*

NOTES AND CRITICISMS on the HEBREW TEXT OF ISAIAH. Crown 8vo. 2*s.* 6*d.*

Choice Notes on the Four Gospels, drawn from Old and New Sources. Crown 8vo. 4*s.* 6*d.* each Vol. (St. Matthew and St. Mark in one Vol. price 9*s.*)

Church.—Works by the Very Rev. R. W. CHURCH, M.A., D.C.L., Dean of St. Paul's:

ON SOME INFLUENCES OF CHRISTIANITY UPON NATIONAL CHARACTER. Three Lectures delivered in St. Paul's Cathedral, Feb. 1873. Crown 8vo. 4*s.* 6*d.*

"*Few books that we have met with have given us keener pleasure than this..... It would be a real pleasure to quote extensively, so wise and so true, so tender and so discriminating are Dean Church's judgments, but the limits of our space are inexorable. We hope the book will be bought.*" Literary Churchman.

THE SACRED POETRY OF EARLY RELIGIONS. Two Lectures in St. Paul's Cathedral. 18mo. 1*s.* I. The Vedas. II. The Psalms.

ST. ANSELM. Second Edition. Crown 8vo. 6*s.*

"*It is a sketch by the hand of a master, with every line marked by taste, learning, and real apprehension of the subject.*"—Pall Mall Gazette.

HUMAN LIFE AND ITS CONDITIONS. Sermons preached before the University of Oxford, 1876—78, with Three Ordination Sermons. Crown 8vo. 6*s.*

THE GIFTS OF CIVILIZATION, and other Sermons and Lectures delivered at Oxford and in St. Paul's Cathedral. New Edition. Crown 8vo. 7*s.* 6*d.*

Clergyman's Self-Examination concerning the APOSTLES' CREED. Extra fcap. 8vo. 1*s.* 6*d.*

Colenso.—THE COMMUNION SERVICE FROM THE BOOK OF COMMON PRAYER; with Select Readings from the Writings of the Rev. F. D. MAURICE, M.A. Edited by the Right Rev. J. W. COLENSO, D.D., Lord Bishop of Natal. New Edition. 16mo. 2*s.* 6*d.*

Collects of the Church of England. With a beautifully Coloured Floral Design to each Collect, and Illuminated Cover. Crown 8vo. 12*s.* Also kept in various styles of morocco.

Congreve.—HIGH HOPES, AND PLEADINGS FOR A REASONABLE FAITH, NOBLER THOUGHTS, LARGER CHARITY. Sermons preached in the Parish Church of Tooting Graveney, Surrey. By J. CONGREVE, M.A., Rector. Cheaper Issue. Crown 8vo. 5*s.*

Cooke.—RELIGION AND CHEMISTRY: A Re-statement of an Old Argument. By J. P. COOKE, Erving Professor of Chemistry and Mineralogy in Harvard University. Crown 8vo. 7*s*. 6*d*.

Cotton.—Works by the late GEORGE EDWARD LYNCH COTTON, D.D., Bishop of Calcutta:

SERMONS PREACHED TO ENGLISH CONGREGATIONS IN INDIA. Crown 8vo. 7*s*. 6*d*.

EXPOSITORY SERMONS ON THE EPISTLES FOR THE SUNDAYS OF THE CHRISTIAN YEAR. Two Vols. Crown 8vo. 15*s*.

Cunningham.—Works by the Rev. WILLIAM CUNNINGHAM, M.A.:

CHRISTIAN CIVILISATION. With special reference to India. Fcap. 8vo. 5*s*.

THE CHURCHES OF ASIA. A Methodical Sketch of the Second Century. Crown 8vo. 6*s*.

"*Not merely is such a treatise interesting to the believer; its interest extends to all.*"—Morning Post. "*We think it on the whole a painstaking and accurate delineation of the development of the ecclesiastical constitution of the Church.*"—London Quarterly.

Curteis.—DISSENT in its RELATION to the CHURCH OF ENGLAND. Eight Lectures preached before the University of Oxford, in the year 1871, on the foundation of the late Rev. John Bampton, M.A., Canon of Salisbury. By GEORGE HERBERT CURTEIS, M.A., late Fellow and Sub-Rector of Exeter College; Principal of the Lichfield Theological College, and Prebendary of Lichfield Cathedral; Rector of Turweston, Bucks. New Edition. Crown 8vo. 7*s*. 6*d*.

"*Mr. Curteis has done good service by maintaining in an eloquent, temperate, and practical manner, that discussion among Christians is really an evil, and that an intelligent basis can be found for at least a proximate union.*"—Saturday Review. "*A well-timed, learned, and thoughtful book.*"

Davies.—Works by the Rev. J. LLEWELYN DAVIES, M.A., Rector of Christ Church, St. Marylebone, etc.:

THE GOSPEL AND MODERN LIFE; with a Preface on a Recent Phase of Deism. Second Edition. To which is

DAVIES (Rev. J. Ll.)—*continued.*

added, Morality according to the Sacrament of the Lord's Supper; or, Three Discourses on the Names, Eucharist, Sacrifice, and Communion. Extra fcap. 8vo. 6*s.*

WARNINGS AGAINST SUPERSTITION. IN FOUR SERMONS FOR THE DAY. Extra fcap. 8vo. 2*s.* 6*d.*

"*We have seldom read a wiser little book. The Sermons are short, terse, and full of true spiritual wisdom, expressed with a lucidity and a moderation that must give them weight even with those who agree least with their author..... Of the volume as a whole it is hardly possible to speak with too cordial an appreciation.*"—Spectator.

THE CHRISTIAN CALLING. Sermons. Extra fcap. 8vo. 6*s.*

Donaldson.—THE APOSTOLICAL FATHERS: a Critical Account of their Genuine Writings and of their Doctrines. By JAMES DONALDSON, LL.D. Crown 8vo. 7*s.* 6*d.*

Eadie.—Works by JOHN EADIE, D.D., LL.D., Professor of Biblical Literature and Exegesis, United Presbyterian Church:

THE ENGLISH BIBLE. An External and Critical History of the various English Translations of Scripture, with Remarks on the Need of Revising the English New Testament. Two vols. 8vo. 28*s.*

"*Accurate, scholarly, full of completest sympathy with the translators and their work, and marvellously interesting.*"—Literary Churchman. "*The work is a very valuable one. It is the result of vast labour, sound scholarship, and large erudition.*"—British Quarterly Review.

ST. PAUL'S EPISTLES TO THE THESSALONIANS. A Commentary on the Greek Text. Edited by the Rev. W. YOUNG, M.A., with a Preface by the Rev. Professor CAIRNS, D.D. 8vo. 12*s.*

Ecce Homo. A SURVEY OF THE LIFE AND WORK OF JESUS CHRIST. Sixteenth Edition. Crown 8vo. 6*s.*

"*A very original and remarkable book, full of striking thought and delicate perception; a book which has realised with wonderful vigour and freshness the historical magnitude of Christ's work, and which here and there gives us readings of the finest kind of the probable motive of His individual words and actions.*"—Spectator. "*The best and most established believer will find it adding some fresh buttresses to his faith.*"—Literary

Churchman. "*If we have not misunderstood him, we have before us a writer who has a right to claim deference from those who think deepest and know most.*"—Guardian.

Ecclesiastes. A TREATISE ON THE AUTHORSHIP OF ECCLESIASTES. To which is added a Dissertation on that which was spoken through Jeremiah the Prophet, as quoted in Matthew XXVII. 9, 10. Crown 8vo. 14*s.*

Faber.—SERMONS AT A NEW SCHOOL. By the Rev. ARTHUR FABER, M.A., Head Master of Malvern College. Crown 8vo. 6*s.*

Farrar.—Works by the Rev. F. W. FARRAR, D.D., F.R.S., Canon of Westminster, late Head Master of Marlborough College:

THE FALL OF MAN, AND OTHER SERMONS. Fourth Edition. Crown 8vo. 6*s.*

"*Ability, eloquence, scholarship, and practical usefulness, are in these Sermons combined in a very unusual degree.*"—British Quarterly.

THE WITNESS OF HISTORY TO CHRIST. Being the Hulsean Lectures for 1870. New Edition. Crown 8vo. 5*s.*

The following are the subjects of the Five Lectures:—I. "*The Antecedent Credibility of the Miraculous.*" *II.* "*The Adequacy of the Gospel Records.*" *III.* "*The Victories of Christianity.*" *IV.* "*Christianity and the Individual.*" *V.* "*Christianity and the Race.*" *The subjects of the four Appendices are:—A.* "*The Diversity of Christian Evidences.*" *B.* "*Confucius.*" *C.* "*Buddha.*" *D.* "*Comte.*"

SEEKERS AFTER GOD. The Lives of Seneca, Epictetus, and Marcus Aurelius. Eighth Edition. Crown 8vo. 6*s.*

"*A very interesting and valuable book.*"—Saturday Review.

THE SILENCE AND VOICES OF GOD: University and other Sermons. Fifth Edition. Crown 8vo. 6*s.*

"*We can most cordially recommend Dr. Farrar's singularly beautiful volume of Sermons..... For beauty of diction, felicity of style, aptness of illustration and earnest loving exhortation, the volume is without its parallel.*"—John Bull. "*They are marked by great ability, by an honesty which does not hesitate to acknowledge difficulties and by an earnestness which commands respect.*"—Pall Mall Gazette.

"IN THE DAYS OF THY YOUTH." Sermons on Practical Subjects, preached at Marlborough College from 1871—76. New Edition. Crown 8vo. 9*s.*

"*All Dr. Farrar's peculiar charm of style is apparent here, all that care and subtleness of analysis, and an even-added distinctness and clear-*

FARRAR (Rev. F. W.)—*continued.*

ness of moral teaching, which is what every kind of sermon wants, and especially a sermon to boys."—Literary Churchman.

ETERNAL HOPE. Five Sermons preached in Westminster Abbey, in 1876. With Preface, Notes, etc. Contents: What Heaven is.—Is Life Worth Living?—'Hell,' What it is not.—Are there few that be saved?—Earthly and Future Consequences of Sin. Twentieth Thousand. Crown 8vo. 6*s.*

SAINTLY WORKERS. Lenten Lectures delivered in St. Andrew's, Holborn, March and April, 1878. Third Edition. Crown 8vo. 6*s.*

EPHPHATHA; or the Amelioration of the World. Sermons preached at Westminster Abbey. With Two Sermons at St. Margaret's, Westminster, on the Opening of Parliament. Crown 8vo. 6*s.*

MERCY AND JUDGMENT. A Few Last Words on Christian Eschatology, with reference to Dr. Pusey's "What is of Faith?" Crown 8vo. 10*s.* 6*d.*

This volume contains a further development of the doctrines propounded in Canon Farrar's former work on 'Eternal Hope,' dealing in full with the objections that have been raised to the validity of those doctrines. It is, therefore, an indispensable companion to the previous volume.

Fellowship: LETTERS ADDRESSED TO MY SISTER MOURNERS. Fcap. 8vo, cloth gilt. 3*s.* 6*d.*

Ferrar.—A COLLATION OF FOUR IMPORTANT MSS. OF THE GOSPELS, viz., 13, 69, 124, 346, with a view to prove their common origin, and to restore the Text of their Archetype. By the late W. H. FERRAR, M.A., Professor of Latin in the University of Dublin. Edited by T. K. ABBOTT, M.A., Professor of Biblical Greek, Dublin. 4to, half morocco. 10*s.* 6*d.*

Forbes.—Works by GRANVILLE H. FORBES, Rector of Broughton:

THE VOICE OF GOD IN THE PSALMS. Cr. 8vo. 6*s.* 6*d.*

VILLAGE SERMONS. By a Northamptonshire Rector. Crown 8vo. 6*s.*

"*There will be plenty of critics to accuse this volume of inadequacy of doctrine because it says no more than Scripture about vicarious suffering and external retribution. For ourselves we welcome it most cordially as expressing adequately what we believe to be the true burden of the Gospel in a manner which may take hold either of the least or the most cultivated intellect.*"—Spectator.

Gaskoin.—CHILDREN'S TREASURY OF BIBLE STORIES. By Mrs. HERMAN GASKOIN. Edited, with Preface, by the Rev. G. F. MACLEAR, D.D.

PART I.—Old Testament. 18mo. 1*s.*
PART II.—New Testament. 18mo. 1*s.*
PART III.—The Apostles. 18mo. 1*s.*

"*This very careful and well-written work is as good an introduction to Biblical History as we remember to have come across.*"—Educational Times.

Hamilton.—ABOVE AND AROUND: THOUGHTS ON GOD AND MAN. By JOHN HAMILTON, Author of "Thoughts on Truth and Error." 12mo. 2*s.* 6*d.*

Hardwick.—Works by the Ven. ARCHDEACON HARDWICK:

CHRIST AND OTHER MASTERS. A Historical Inquiry into some of the Chief Parallelisms and Contrasts between Christianity and the Religious Systems of the Ancient World. New Edition, revised, and a Prefatory Memoir by the Rev. FRANCIS PROCTER, M.A. New Edition. Crown 8vo. 10*s.* 6*d.*

A HISTORY OF THE CHRISTIAN CHURCH. Middle Age. From Gregory the Great to the Excommunication of Luther. Edited by WILLIAM STUBBS, M.A., Regius Professor of Modern History in the University of Oxford. With Four Maps constructed for this work by A. KEITH JOHNSTON. New Edition. Crown 8vo. 10*s.* 6*d.*

"*As a Manual for the student of ecclesiastical history in the Middle Ages, we know no English work which can be compared to Mr. Hardwick's book.*"—Guardian.

A HISTORY of the CHRISTIAN CHURCH DURING THE REFORMATION. New Edition, revised by Professor STUBBS. Crown 8vo. 10*s.* 6*d.*

This volume is intended as a sequel and companion to the 'History of the Christian Church during the Middle Age.'

Hare.—Works by the late ARCHDEACON HARE:

THE VICTORY OF FAITH. By JULIUS CHARLES HARE, M.A., Archdeacon of Lewes. Edited by Prof. PLUMPTRE. With Introductory Notices by the late Prof. MAURICE and Dean STANLEY. Third Edition. Crown 8vo. 6*s.* 6*d.*

THE MISSION OF THE COMFORTER. With Notes. New Edition, edited by Prof. E. H. PLUMPTRE. Crn. 8vo. 7*s.* 6*d.*

Harper.—THE METAPHYSICS OF THE SCHOOL. By Thomas Harper, S.J. In 5 vols. Vols. I. and II., 8vo. 18*s.* each.

"If the Clergy of either communion in this country could be brought to study Father Harper's book, we should augur well for a sounder theology even in the next generation."—Church Quarterly Review.

Harris.—SERMONS. By the late GEORGE COLLYER HARRIS, Prebendary of Exeter, and Vicar of St. Luke's, Torquay. With Memoir by CHARLOTTE M. YONGE, and Portrait. Extra fcap. 8vo. 6*s.*

Hervey.—THE GENEALOGIES OF OUR LORD AND SAVIOUR JESUS CHRIST, as contained in the Gospels of St. Matthew and St. Luke, reconciled with each other, and shown to be in harmony with the true Chronology of the Times. By Lord ARTHUR HERVEY, Bishop of Bath and Wells. 8vo. 10*s.* 6*d.*

Hort.—TWO DISSERTATIONS. I. On ΜΟΝΟΓΕΝΗΣ ΘΕΟΣ in Scripture and Tradition. II. On the "Constantinopolitan" Creed and other Eastern Creeds of the Fourth Century. By F. J. A. HORT, D.D., Fellow and Divinity Lecturer of Emmanuel College, Cambridge. 8vo. 7*s.* 6*d.*

Howson (Dean)—Works by:

BEFORE THE TABLE. An Inquiry, Historical and Theological, into the True Meaning of the Consecration Rubric in the Communion Service of the Church of England. By the Very Rev. J. S. HOWSON, D.D., Dean of Chester. With an Appendix and Supplement containing Papers by the Right Rev. the Bishop of St. Andrew's and the Rev. R. W. KENNION, M.A. 8vo. 7*s.* 6*d.*

THE POSITION OF THE PRIEST DURING CONSECRATION IN THE ENGLISH COMMUNION SERVICE. A Supplement and a Reply. Crown 8vo. 2*s.* 6*d.*

Hughes.—THE MANLINESS OF CHRIST. By THOMAS HUGHES, Author of 'Tom Brown's School Days.' Cr. 8vo. 4*s.* 6*d.*

"He has given to the world a volume, which so truly, and in some places so picturesquely and strikingly, represents the life of our Lord, that we can only express the hope that it may find its way into the hands of thousands of English working men."—Spectator.

Hutton.—ESSAYS: THEOLOGICAL AND LITERARY. By RICHARD HUTTON, M.A. New and cheaper issue. 2 vols. 8vo. 18*s.*

Hymni Ecclesiæ.—Fcap. 8vo. 7*s.* 6*d.*

This collection was edited by Dr. Newman while he lived at Oxford.

Hyacinthe.—CATHOLIC REFORM. By FATHER HYACINTHE. Letters, Fragments, Discourses. Translated by Madame HYACINTHE-LOYSON. With a Preface by the Very Rev. A. P. STANLEY, D.D., Dean of Westminster. Cr. 8vo. 7*s.* 6*d.*

"*A valuable contribution to the religious literature of the day.*"—Daily Telegraph.

Illingworth.—SERMONS preached in a College Chapel. With an Appendix. By J. R. Illingworth, M.A., Fellow of Jesus College, and Tutor of Keble College, Oxford. Crown 8vo. 5*s.*

"*These sermons have a rare intensity and reality of tone. . . . It is full of strength, and we should be glad to induce any one to read it.*"—Spectator.

Imitation of Christ.—FOUR BOOKS. Translated from the Latin, with Preface by the Rev. W. BENHAM, B.D., Vicar of Margate. Printed with Borders in the Ancient Style after Holbein, Dürer, and other Old Masters. Containing Dances of Death, Acts of Mercy, Emblems, and a variety of curious ornamentation. Cr. 8vo, gilt edges. 7*s.* 6*d.*

Also in Latin, uniform with the above. New Edition. 7*s.* 6*d.*

Jacob.—BUILDING IN SILENCE, AND OTHER SERMONS. By J. A. JACOB, M.A., Minister of St. Thomas's, Paddington. Extra fcap. 8vo. 6*s.*

Jellett.—THE EFFICACY OF PRAYER: being the Donnellan Lectures for 1877. By J. H. JELLETT, B.D., Senior Fellow of Trinity College, Dublin, formerly President of the Royal Irish Academy. Second Edition. 8vo. 5*s.*

Jennings and Lowe.—THE PSALMS, with Introductions and Critical Notes. By A. C. JENNINGS, B.A., Jesus College, Cambridge, Tyrwhitt Scholar, Crosse Scholar, Hebrew University Scholar, and Fry Scholar of St. John's College; helped in parts by W. H. LOWE, M.A., Hebrew Lecturer and late Scholar of Christ's College, Cambridge, and Tyrwhitt Scholar. Complete in two vols. crown 8vo. 10*s.* 6*d.* each. Vol. 1, Psalms i.—lxxii., with Prolegomena; Vol. 2, Psalms lxxiii.—cl.

Killen.—THE ECCLESIASTICAL HISTORY OF IRELAND from the Earliest Period to the Present Time. By W. D. KILLEN, D.D., President of Assembly's College, Belfast, and Professor of Ecclesiastical History. Two vols. 8vo. 25*s.*

"*Those who have the leisure will do well to read these two volumes. They are full of interest, and are the result of great research.*"—Spectator.

Kingsley.—Works by the late Rev. CHARLES KINGSLEY, M.A., Rector of Eversley, and Canon of Westminster:

THE WATER OF LIFE, AND OTHER SERMONS. New Edition. Crown 8vo. 6*s.*

THE GOSPEL OF THE PENTATEUCH; AND DAVID. New Edition. Crown. 8vo. 6*s.*

GOOD NEWS OF GOD. New Edition. Crown 8vo. 6*s.*

SERMONS FOR THE TIMES. New Edition. Crown 8vo. 6*s.*

VILLAGE AND TOWN AND COUNTRY SERMONS. New Edition. Crown 8vo. 6*s.*

SERMONS on NATIONAL SUBJECTS, THE KING OF THE EARTH, AND OTHER SERMONS. New Edition. Crn. 8vo. 6*s.*

DISCIPLINE, AND OTHER SERMONS. New Edition. Crown 8vo. 6*s.*

WESTMINSTER SERMONS. With Preface. New Edition. Crown 8vo. 6*s.*

OUT OF THE DEEP. Words for the Sorrowful. From the Writings of CHARLES KINGSLEY. Extra fcap. 8vo. 3*s.* 6*d.*

Kynaston.—SERMONS PREACHED IN THE COLLEGE CHAPEL, CHELTENHAM, during the First Year of his Office. By the Rev. HERBERT KYNASTON, M.A., Principal of Cheltenham College. Crown 8vo. 6*s.*

Lightfoot.—Works by J. B. LIGHTFOOT, D.D., Bishop of Durham:

ST. PAUL'S EPISTLE TO THE GALATIANS. A Revised Text, with Introduction, Notes, and Dissertations. Seventh Edition, revised. 8vo, cloth. 12*s.*

While the Author's object has been to make this commentary generally complete, he has paid special attention to everything relating to St. Paul's personal history and his intercourse with the Apostles and Church of the Circumcision, as it is this feature in the Epistle to the Galatians which has given it an overwhelming interest in recent theological controversy. The Spectator *says—"There is no commentator at once of sounder judgment and more liberal than Dr. Lightfoot."*

ST. PAUL'S EPISTLE TO THE PHILIPPIANS. A Revised Text, with Introduction, Notes, and Dissertations. Sixth Edition, revised. 8vo. 12*s.*

LIGHTFOOT (Dr.)—*continued.*

"*No commentary in the English language can be compared with it in regard to fulness of information, exact scholarship, and laboured attempts to settle everything about the epistle on a solid foundation.*"—Athenæum.

ST. PAUL'S EPISTLES TO THE COLOSSIANS AND TO PHILEMON. A Revised Text with Introduction, Notes, etc. Fifth Edition, revised. 8vo. 12*s.*

"*It bears marks of continued and extended reading and research, and of ampler materials at command. Indeed, it leaves nothing to be desired by those who seek to study thoroughly the epistles contained in it, and to do so with all known advantages presented in sufficient detail and in convenient form.*"—Guardian.

ST. CLEMENT OF ROME. An Appendix containing the newly discovered portions of the two Epistles to the Corinthians, with Introductions and Notes, and a Translation of the whole. 8vo. 8*s.* 6*d.*

ON A FRESH REVISION OF THE ENGLISH NEW TESTAMENT. Second Edition. Crown 8vo. 6*s.*

The Author shews in detail the necessity for a fresh revision of the authorized version on the following grounds:—1. *False Readings.* 2. *Artificial distinctions created.* 3. *Real distinctions obliterated.* 4. *Faults of Grammar.* 5. *Faults of Lexicography.* 6. *Treatment of Proper Names, official titles, etc.* 7. *Archaisms, defects in the English, errors of the press, etc.* "*The book is marked by careful scholarship, familiarity with the subject, sobriety, and circumspection.*"—Athenæum.

Maclaren.—SERMONS PREACHED at MANCHESTER. By ALEXANDER MACLAREN. Sixth Edition. Fcap. 8vo. 4*s.* 6*d.*

These Sermons represent no special school, but deal with the broad principles of Christian truth, especially in their bearing on practical, every-day life. A few of the titles are:—"*The Stone of Stumbling,*" "*Love and Forgiveness,*" "*The Living Dead,*" "*Memory in Another World,*" "*Faith in Christ,*" "*Love and Fear,*" "*The Choice of Wisdom,*" "*The Food of the World.*"

A SECOND SERIES OF SERMONS. Fourth Edition. Fcap. 8vo. 4*s.* 6*d.*

The Spectator *characterises them as* "*vigorous in style, full of thought, rich in illustration, and in an unusual degree interesting.*"

A THIRD SERIES OF SERMONS. Fifth Edition. Fcap. 8vo. 4*s.* 6*d.*

MACLAREN (A.)—*continued.*

"Sermons more sober and yet more forcible, and with a certain wise and practical spirituality about them it would not be easy to find."—Spectator.

WEEK-DAY EVENING ADDRESSES. Delivered in Manchester. Extra Fcap. 8vo. 2*s.* 6*d.*

Maclear.—Works by the Rev. G. F. MACLEAR, D.D., Warden of St. Augustine's, Canterbury, late Head Master of King's College School:

A CLASS-BOOK OF OLD TESTAMENT HISTORY. With Four Maps. New Edition. 18mo. 4*s.* 6*d.*

"The present volume," says the Preface, "forms a Class-Book of Old Testament History from the Earliest Times to those of Ezra and Nehemiah. In its preparation the most recent authorities have been consulted, and wherever it has appeared useful, Notes have been subjoined illustrative of the Text, and, for the sake of more advanced students, references added to larger works. The Index has been so arranged as to form a concise Dictionary of the Persons and Places mentioned in the course of the Narrative." The Maps, prepared by Stanford, materially add to the value and usefulness of the book. The British Quarterly Review *calls it "A careful and elaborate, though brief compendium of all that modern research has done for the illustration of the Old Testament. We know of no work which contains so much important information in so small a compass."*

A CLASS-BOOK OF NEW TESTAMENT HISTORY. Including the Connexion of the Old and New Testament. New Edition. 18mo. 5*s.* 6*d.*

The present volume forms a sequel to the Author's Class-Book of Old Testament History, and continues the narrative to the close of St. Paul's second imprisonment at Rome. The work is divided into three Books—I. The Connexion between the Old and New Testament. II. The Gospel History. III. The Apostolic History. In the Appendix are given Chronological Tables. The Clerical Journal *says, "It is not often that such an amount of useful and interesting matter on biblical subjects is found in so convenient and small a compass as in this well-arranged volume."*

A CLASS-BOOK OF THE CATECHISM OF THE CHURCH OF ENGLAND. New and Cheaper Edition. 18mo. 1*s.* 6*d.*

The present work is intended as a sequel to the two preceding books. "Like them, it is furnished with notes and references to larger works, and it is hoped that it may be found, especially in the higher forms of our

MACLEAR (Dr. G. F.)—*continued.*

Public Schools, to supply a suitable manual of instruction in the chief doctrines of our Church, and a useful help in the preparation of Candidates for Confirmation." The Literary Churchman *says, "It is indeed the work of a scholar and divine, and as such, though extremely simple, it is also extremely instructive. There are few clergy who would not find it useful in preparing Candidates for Confirmation; and there are not a few who would find it useful to themselves as well."*

A FIRST CLASS-BOOK OF THE CATECHISM OF THE CHURCH OF ENGLAND, with Scripture Proofs for Junior Classes and Schools. New Edition. 18mo. 6*d.*

This is an epitome of the larger Class-book, meant for junior students and elementary classes. The book has been carefully condensed, so as to contain clearly and fully the most important part of the contents of the larger book.

A SHILLING-BOOK of OLD TESTAMENT HISTORY. New Edition. 18mo.

This Manual bears the same relation to the larger Old Testament History, that the book just mentioned does to the larger work on the Catechism. It consists of Ten Books, divided into short chapters, and subdivided into sections, each section treating of a single episode in the history, the title of which is given in bold type.

A SHILLING-BOOK of NEW TESTAMENT HISTORY. New Edition. 18mo.

A MANUAL OF INSTRUCTION FOR CONFIRMATION AND FIRST COMMUNION, with Prayers and Devotions. 32mo. 2*s.*

This is an enlarged and improved edition of 'The Order of Confirmation.' To it have been added the Communion Office, with Notes and Explanations, together with a brief form of Self-Examination and Devotions selected from the works of Cosin, Ken, Wilson, and others.

THE ORDER OF CONFIRMATION, with Prayers and Devotions. 32mo. 6*d.*

THE FIRST COMMUNION, with Prayers and Devotions for the Newly Confirmed. 32mo. 6*d.*

THE HOUR OF SORROW; or, The Order for the Burial of the Dead. With Prayers and Hymns. 32mo. 2*s.*

MACLEAR (Dr. G. F.)—*continued.*

APOSTLES OF MEDIÆVAL EUROPE. Cr. 8vo. 4*s.* 6*d.*

"*Mr. Maclear will have done a great work if his admirable little volume shall help to break up the dense ignorance which is still prevailing among people at large.*"—Literary Churchman.

Macmillan.—Works by the Rev. HUGH MACMILLAN, LL.D., F.R.S.E. (For other Works by the same Author, see CATALOGUE OF TRAVELS and SCIENTIFIC CATALOGUE).

TWO WORLDS ARE OURS. Globe 8vo. 6*s.*

THE TRUE VINE; or, the Analogies of our Lord's Allegory. Fourth Edition. Globe 8vo. 6*s.*

The Nonconformist *says*—"*It abounds in exquisite bits of description, and in striking facts clearly stated.*" *The* British Quarterly *says*—"*Readers and preachers who are unscientific will find many of his illustrations as valuable as they are beautiful.*"

BIBLE TEACHINGS IN NATURE. Twelfth Edition. Globe 8vo. 6*s.*

In this volume the author has endeavoured to shew that the teaching of Nature and the teaching of the Bible are directed to the same great end; that the Bible contains the spiritual truths which are necessary to make us wise unto salvation, and the objects and scenes of Nature are the pictures by which these truths are illustrated. "*He has made the world more beautiful to us, and unsealed our ears to voices of praise and messages of love that might otherwise have been unheard.*"—British Quarterly Review. "*Dr. Macmillan has produced a book which may be fitly described as one of the happiest efforts for enlisting physical science in the direct service of religion.*"—Guardian.

THE SABBATH OF THE FIELDS. A Sequel to 'Bible Teachings in Nature.' Third Edition. Globe 8vo. 6*s.*

"*This volume, like all Dr. Macmillan's productions, is very delightful reading, and of a special kind. Imagination, natural science, and religious instruction are blended together in a very charming way.*"—British Quarterly Review.

THE MINISTRY OF NATURE. Fourth Edition. Globe 8vo. 6*s.*

"*Whether the reader agree or not with his conclusions, he will acknowledge he is in the presence of an original and thoughtful writer.*"—Pall Mall Gazette. "*There is no class of educated men and women that will not profit by these essays.*"—Standard.

OUR LORD'S THREE RAISINGS FROM THE DEAD. Globe 8vo. 6*s.*

Materialism: Ancient and Modern. By a late Fellow of Trinity College, Cambridge. Crown 8vo. 2*s.*

Maurice.—Works by the late Rev. F. DENISON MAURICE, M.A., Professor of Moral Philosophy in the University of Cambridge:

The Spectator *says—"Few of those of our own generation whose names will live in English history or literature have exerted so profound and so permanent an influence as Mr. Maurice."*

THE PATRIARCHS AND LAWGIVERS OF THE OLD TESTAMENT. Third and Cheaper Edition. Crown 8vo. 5*s.*

The Nineteen Discourses contained in this volume were preached in the chapel of Lincoln's Inn during the year 1851.

THE PROPHETS AND KINGS OF THE OLD TESTAMENT. New Edition. Crown 8vo. 10*s.* 6*d.*

Mr. Maurice, in the spirit which animated the compilers of the Church Lessons, has in these Sermons regarded the Prophets more as preachers of righteousness than as mere predictors—an aspect of their lives which, he thinks, has been greatly overlooked in our day, and than which there is none we have more need to contemplate. He has found that the Old Testament Prophets, taken in their simple natural sense, clear up many of the difficulties which beset us in the daily work of life; make the past intelligible, the present endurable, and the future real and hopeful.

THE GOSPEL OF THE KINGDOM OF HEAVEN. A Series of Lectures on the Gospel of St. Luke. New Edition. Crown 8vo. 9*s.*

Mr. Maurice, in his Preface to these Twenty-eight Lectures, says—"In these Lectures I have endeavoured to ascertain what is told us respecting the life of Jesus by one of those Evangelists who proclaim Him to be the Christ, who says that He did come from a Father, that He did baptize with the Holy Spirit, that He did rise from the dead. I have chosen the one who is most directly connected with the later history of the Church, who was not an Apostle, who professedly wrote for the use of a man already instructed in the faith of the Apostles. I have followed the course of the writer's narrative, not changing it under any pretext. I have adhered to his phraseology, striving to avoid the substitution of any other for his."

THE GOSPEL OF ST. JOHN. A Series of Discourses. New Edition. Crown 8vo. 6*s.*

MAURICE (Rev. F. D.)—*continued.*

The Literary Churchman *thus speaks of this volume: "Thorough honesty, reverence, and deep thought pervade the work, which is every way solid and philosophical, as well as theological, and abounding with suggestions which the patient student may draw out more at length for himself."*

THE EPISTLES OF ST. JOHN. A Series of Lectures on Christian Ethics. Second and Cheaper Edition. Cr. 8vo. 6*s.*

These Lectures on Christian Ethics were delivered to the students of the Working Men's College, Great Ormond Street, London, on a series of Sunday mornings. Mr. Maurice believes that the question in which we are most interested, the question which most affects our studies and our daily lives, is the question, whether there is a foundation for human morality, or whether it is dependent upon the opinions and fashions of different ages and countries. This important question will be found amply and fairly discussed in this volume, which the National Review *calls "Mr. Maurice's most effective and instructive work. He is peculiarly fitted by the constitution of his mind, to throw light on St. John's writings." Appended is a note on 'Positivism and its Teacher.'*

EXPOSITORY SERMONS ON THE PRAYER-BOOK. The Prayer-book considered especially in reference to the Romish System; and the Lord's Prayer. Crown 8vo. 9*s.*

After an Introductory Sermon, Mr. Maurice goes over the various parts of the Church Service, expounds in eighteen Sermons their intention and significance, and shews how appropriate they are as expressions of the deepest longings and wants of all classes of men.

WHAT IS REVELATION? A Series of Sermons on the Epiphany; to which are added, Letters to a Theological Student on the Bampton Lectures of Mr. Mansel. Crown 8vo. 10*s.* 6*d.*

Both Sermons and Letters were called forth by the doctrine maintained by Mr. Mansel in his Bampton Lectures, that Revelation cannot be a direct Manifestation of the Infinite Nature of God. Mr. Maurice maintains the opposite doctrine, and in his Sermons explains why, in spite of the high authorities on the other side, he must still assert the principle which he discovers in the Services of the Church and throughout the Bible.

SEQUEL TO THE INQUIRY, 'WHAT IS REVELATION?' Letters in Reply to Mr. Mansel's Examination of 'Strictures on the Bampton Lectures.' Crown 8vo. 6*s.*

This, as the title indicates, was called forth by Mr. Mansel's examination of Mr. Maurice's Strictures on his doctrine of the Infinite.

MAURICE (Rev. F. D.)—*continued.*

THEOLOGICAL ESSAYS. Third Edition. Crown 8vo. 10*s.* 6*d.*

"*The book,*" *says Mr. Maurice,* "*expresses thoughts which have been working in my mind for years; the method of it has not been adopted carelessly; even the composition has undergone frequent revision.*"

THE DOCTRINE OF SACRIFICE DEDUCED FROM THE SCRIPTURES. New Edition. Crown 8vo. 7*s.* 6*d.*

THE RELIGIONS OF THE WORLD, AND THEIR RELATIONS TO CHRISTIANITY. Fifth Edition. Crown 8vo. 5*s.*

ON THE SABBATH DAY; the Character of the Warrior, and on the Interpretation of History. Fcap. 8vo. 2*s.* 6*d.*

THE LORD'S PRAYER, THE CREED, AND THE COMMANDMENTS. A Manual for Parents and Schoolmasters. To which is added the Order of the Scriptures. 18mo, cloth limp. 1*s.*

DIALOGUES ON FAMILY WORSHIP. Crown 8vo. 6*s.*

SOCIAL MORALITY. Twenty-one Lectures delivered in the University of Cambridge. New and Cheaper Edition. Cr. 8vo. 10*s.* 6*d.*

"*Whilst reading it we are charmed by the freedom from exclusiveness and prejudice, the large charity, the loftiness of thought, the eagerness to recognise and appreciate whatever there is of real worth extant in the world, which animates it from one end to the other. We gain new thoughts and new ways of viewing things, even more, perhaps, from being brought for a time under the influence of so noble and spiritual a mind.*" —Athenæum.

THE CONSCIENCE: Lectures on Casuistry, delivered in the University of Cambridge. Second and Cheaper Edition. Crown 8vo. 5*s.*

The Saturday Review *says*—"*We rise from the perusal of these lectures with a detestation of all that is selfish and mean, and with a living impression that there is such a thing as goodness after all.*"

LECTURES ON THE ECCLESIASTICAL HISTORY OF THE FIRST AND SECOND CENTURIES. 8vo. 10*s.* 6*d.*

MAURICE (Rev. F. D.)—*continued.*

LEARNING AND WORKING. Six Lectures delivered in Willis's Rooms, London, in June and July, 1854.—THE RELIGION OF ROME, and its Influence on Modern Civilisation. Four Lectures delivered in the Philosophical Institution of Edinburgh, in December, 1854. Crown 8vo. 5*s.*

SERMONS PREACHED IN COUNTRY CHURCHES. New Edition. Crown 8vo. 10*s.* 6*d.*

"*Earnest, practical, and extremely simple.*"—Literary Churchman. "*Good specimens of his simple and earnest eloquence. The Gospel incidents are realized with a vividness which we can well believe made the common people hear him gladly. Moreover, they are sermons which must have done the hearers good.*"—John Bull.

Milligan.—THE RESURRECTION OF OUR LORD. The Croall Lecture for 1879—80. By the Rev. Professor MILLIGAN, D.D., Professor of Divinity and Biblical Criticism in the University of Aberdeen. 8vo. 9*s.*

Moorhouse.—Works by JAMES MOORHOUSE, M.A., Bishop of Melbourne:

SOME MODERN DIFFICULTIES RESPECTING the FACTS OF NATURE AND REVELATION. Fcap. 8vo. 2*s.* 6*d.*

JACOB. Three Sermons preached before the University of Cambridge in Lent, 1870. Extra fcap. 8vo. 3*s.* 6*d.*

O'Brien.—PRAYER. Five Sermons preached in the Chapel of Trinity College, Dublin. By JAMES THOMAS O'BRIEN, D.D., Bishop of Ossory and Ferns. 8vo. 6*s.*

Onesimus.—MEMOIRS OF A DISCIPLE OF ST. PAUL. By the Author of "Philochristus." Demy 8vo. 10*s.* 6*d.*

Palgrave.—HYMNS. By FRANCIS TURNER PALGRAVE. Third Edition, enlarged. 18mo. 1*s.* 6*d.*

This is a collection of twenty original Hymns, which the Literary Churchman *speaks of as "so choice, so perfect, and so refined,—so tender in feeling, and so scholarly in expression."*

Paul of Tarsus. An Inquiry into the Times and the Gospel of the Apostle of the Gentiles. By a GRADUATE. 8vo. 10*s.* 6*d.*

"*No thoughtful reader will rise from its perusal without a real and lasting profit to himself, and a sense of permanent addition to the cause of truth.*"—Standard.

Philochristus.—MEMOIRS OF A DISCIPLE OF THE LORD. Second Edition. 8vo. 12*s.*

"*The winning beauty of this book and the fascinating power with which the subject of it appeals to all English minds will secure for it many readers.*"—Contemporary Review.

Philpott.—A POCKET OF PEBBLES WITH A FEW SHELLS. Being Fragments of Reflection, now and then with Cadence, made up mostly by the Sea Shore. By the Rev. WILLIAM B. PHILPOTT. Second Edition. Picked, Sorted, Polished anew. With Two Illustrations by GEORGE SMITH. Fcap. 8vo. 5*s.*

Picton.—THE MYSTERY OF MATTER; and other Essays. By J. ALLANSON PICTON, Author of 'New Theories and the Old Faith.' Cheaper Edition. With New Preface. Crown 8vo. 6*s.*

Plumptre.—MOVEMENTS IN RELIGIOUS THOUGHT. Sermons preached before the University of Cambridge, Lent Term, 1879. By E. H. PLUMPTRE, D.D., Professor of Divinity, King's College, London, Prebendary of St. Paul's, etc. Fcap. 8vo. 3*s.* 6*d.*

Prescott.—THE THREEFOLD CORD. Sermons preached before the University of Cambridge. By J. E. PRESCOTT, B.D. Fcap. 8vo. 3*s.* 6*d.*

Procter.—A HISTORY OF THE BOOK OF COMMON PRAYER: With a Rationale of its Offices. By FRANCIS PROCTER, M.A. Sixteenth Edition, revised and enlarged. Cr. 8vo. 10*s.* 6*d.*

The Athenæum *says*—"*The origin of every part of the Prayer-book has been diligently investigated,—and there are few questions or facts connected with it which are not either sufficiently explained, or so referred to that persons interested may work out the truth for themselves.*"

Procter and Maclear.—AN ELEMENTARY INTRODUCTION TO THE BOOK OF COMMON PRAYER. Re-arranged and Supplemented by an Explanation of the Morning and Evening Prayer and the Litany. By F. PROCTER, M.A., and G. F. MACLEAR, D.D. New Edition. Enlarged by the addition of the Communion Service and the Baptismal and Confirmation Offices. 18mo. 2*s.* 6*d.*

The Literary Churchman *characterises it as* "*by far the completest and most satisfactory book of its kind we know. We wish it were in the hands of every schoolboy and every schoolmaster in the kingdom.*"

Psalms of David CHRONOLOGICALLY ARRANGED. An Amended Version, with Historical Introductions and Explanatory Notes. By FOUR FRIENDS. Second and Cheaper Edition, much enlarged. Crown 8vo. 8*s.* 6*d.*

One of the chief designs of the Editors, in preparing this volume, was to restore the Psalter as far as possible to the order in which the Psalms were written. They give the division of each Psalm into strophes, and of each strophe into the lines which composed it, and amend the errors of translation. The Spectator *calls it "one of the most instructive and valuable books that have been published for many years."*

Psalter (Golden Treasury).—THE STUDENT'S EDITION. Being an Edition of the above with briefer Notes. 18mo. 3*s.* 6*d.*

The aim of this edition is simply to put the reader as far as possible in possession of the plain meaning of the writer. "It is a gem," the Non-conformist *says.*

Pulsford.—SERMONS PREACHED IN TRINITY CHURCH, GLASGOW. By WILLIAM PULSFORD, D.D. Cheaper Edition. Crown 8vo. 4*s.* 6*d.*

Ramsay.—THE CATECHISER'S MANUAL; or, the Church Catechism Illustrated and Explained, for the Use of Clergymen, Schoolmasters, and Teachers. By ARTHUR RAMSAY, M.A. Second Edition. 18mo. 1*s.* 6*d.*

Rays of Sunlight for Dark Days. A Book of Selections for the Suffering. With a Preface by C. J. VAUGHAN, D.D. 18mo. Ninth Edition. 3*s.* 6*d.* Also in morocco, old style.

Dr. Vaughan says in the Preface, after speaking of the general run of Books of Comfort for Mourners—"It is because I think that the little volume now offered to the Christian sufferer is one of greater wisdom and of deeper experience, that I have readily consented to the request that I would introduce it by a few words of Preface." The book consists of a series of very brief extracts from a great variety of authors, in prose and poetry, suited to the many moods of a mourning or suffering mind. "Mostly gems of the first water."—Clerical Journal.

Reynolds.—NOTES OF THE CHRISTIAN LIFE. A Selection of Sermons by HENRY ROBERT REYNOLDS, B.A., President of Cheshunt College, and Fellow of University College, London. Crown 8vo. 7*s.* 6*d.*

Roberts.—DISCUSSIONS ON THE GOSPELS. By the Rev. ALEXANDER ROBERTS, D.D. Second Edition, revised and enlarged. 8vo. 16*s.*

Robinson.—MAN IN THE IMAGE OF GOD; and other Sermons preached in the Chapel of the Magdalen, Streatham, 1874—76. By H. G. ROBINSON, M.A., Prebendary of York. Crown 8vo. 7*s.* 6*d.*

Romanes.—CHRISTIAN PRAYER AND GENERAL LAWS, being the Burney Prize Essay for 1873. With an Appendix, examining the views of Messrs. Knight, Robertson, Brooke, Tyndall, and Galton. By GEORGE J. ROMANES, M.A. Crown 8vo. 5*s.*

Rushbrooke.—SYNOPTICON: An Exposition of the Common Matter of the Synoptic Gospels. By W. G. RUSHBROOKE, M.L., Fellow of St. John's College, Cambridge. Printed in colours. In Six Parts and Appendices. 4to. Part I. 3*s.* 6*d.* Parts II. and III. 7*s.* Parts IV. V. and VI. With Indices. 10*s.* 6*d.* Appendices, 10*s.* 6*d.*, or the complete work, in one vol. cloth, 35*s.*

Salmon.—NON-MIRACULOUS CHRISTIANITY, and other Sermons, preached in the Chapel of Trinity College, Dublin. By GEORGE SALMON, D.D., Chancellor of St. Patrick's Cathedral, and Regius Professor of Divinity in the University of Dublin. Crown 8vo. 6*s.*

Scotch Sermons, 1880.—By Principal CAIRD; Rev. J. CUNNINGHAM, D.D.; Rev. D. J. FERGUSON, B.D.; Professor WM. KNIGHT, LL.D.; Rev. W. MACKINTOSH, D.D.; Rev. W. L. M'FARLAN; Rev. ALLAN MENZIES, B.D.; Rev. T. NICOLL; Rev. T. RAIN, M.A.; Rev. A. SEMPLE, B.D.; Rev. J. STEVENSON; Rev. PATRICK STEVENSON; Rev. R. H. STORY, D.D. 8vo. Third Edition. 10*s.* 6*d.*

The Pall Mall Gazette *says*—"*The publication of a volume of Scotch Sermons, contributed by members of the Established Church, seems likely to cause as much commotion in that body as* 'Essays and Reviews' *did in the Church of England.*"

Selborne.—THE BOOK OF PRAISE: From the Best English Hymn Writers. Selected and arranged by Lord SELBORNE. With Vignette by T. WOOLNER, R.A. 18mo. 4*s.* 6*d.*

It has been the Editor's desire and aim to adhere strictly, in all cases in which it could be ascertained, to the genuine uncorrupted text of the authors themselves. The names of the authors and date of composition of the hymns, when known, are affixed, while notes are added to the volume, giving further details. The Hymns are arranged according to subjects. "*There is not room for two opinions as to the value of the* 'Book of Praise.'" —Guardian. "*Approaches as nearly as one can conceive to perfection.*" —Nonconformist.

BOOK OF PRAISE HYMNAL. *See* end of this Catalogue.

Sermons out of Church. By the Author of "John Halifax, Gentleman." New Edition. Crown 8vo. 6*s.*

Speaking of this volume the Reviewers remark: "We have read this book with no small pleasure. The author is well entitled to speak on many of the questions she has raised here. In many ways her book is timely."—British Quarterly Review. *"We may fairly advise young housekeepers especially diligently to study the pages devoted to the Servant question—but called 'My Brother's Keeper'—a simple, practical, wise treatise on a difficult subject."*—Spectator.

Service.—SALVATION HERE AND HEREAFTER. Sermons and Essays. By the Rev. JOHN SERVICE, D.D., Minister of Inch. Fourth Edition. Crown 8vo. 6*s.*

"We have enjoyed to-day a rare pleasure, having just closed a volume of sermons which rings true metal from title page to finis, and proves that another and very powerful recruit has been added to that small band of ministers of the Gospel who are not only abreast of the religious thought of their time, but have faith enough and courage enough to handle the questions which are the most critical, and stir men's minds most deeply, with frankness and thoroughness."—Spectator.

Shipley.—A THEORY ABOUT SIN, in relation to some Facts of Daily Life. Lent Lectures on the Seven Deadly Sins. By the Rev. ORBY SHIPLEY, M.A. Crown 8vo. 7*s.* 6*d.*

Smith.—PROPHECY A PREPARATION FOR CHRIST. Eight Lectures preached before the University of Oxford, being the Bampton Lectures for 1869. By R. PAYNE SMITH, D.D., Dean of Canterbury. Second and Cheaper Edition. Crown 8vo. 6*s.*

The author's object in these Lectures is to shew that there exists in the Old Testament an element, which no criticism on naturalistic principles can either account for or explain away: that element is Prophecy. The author endeavours to prove that its force does not consist merely in its predictions. "These Lectures overflow with solid learning."—Record.

Smith.—CHRISTIAN FAITH. Sermons preached before the University of Cambridge. By W. SAUMAREZ SMITH, M.A., Principal of St. Aidan's College, Birkenhead. Fcap. 8vo. 3*s.* 6*d.*

Stanley.—Works by the late Very Rev. A. P. STANLEY, D.D., Dean of Westminster:

THE ATHANASIAN CREED, with a Preface on the General Recommendations of the RITUAL COMMISSION. Cr. 8vo. 2*s.*

STANLEY (Dean)—*continued.*

"Dr. Stanley puts with admirable force the objections which may be made to the Creed; equally admirable, we think, is his statement of its advantages."—Spectator.

THE NATIONAL THANKSGIVING. Sermons preached in Westminster Abbey. Second Edition. Crown 8vo. 2*s.* 6*d.*

ADDRESSES AND SERMONS AT ST. ANDREW'S in 1872, 1875 and 1876. Crown 8vo. 5*s.*

Stewart and Tait.—THE UNSEEN UNIVERSE; or, Physical Speculations on a Future State. By Professors BALFOUR STEWART and P. G. TAIT. Tenth Edition, Revised and Enlarged. Crown 8vo. 6*s.*

"A most remarkable and most interesting volume, which, probably more than any that has appeared in modern times, will affect religious thought on many momentous questions—insensibly it may be, but very largely and very beneficially."—Church Quarterly. *"This book is one which well deserves the attention of thoughtful and religious readers..... It is a perfectly safe enquiry, on scientific grounds, into the possibilities of a future existence."*—Guardian.

Stubbs.—Works by Rev. CHARLES WILLIAM STUBBS, M.A., Vicar of Granborough, Bucks.:

VILLAGE POLITICS. Addresses and Sermons on the Labour Question. Extra fcap. 8vo. 3*s.* 6*d.*

"The sermons in this book are all worth reading..... They are full of warm sympathy for the labourers and sound practical advice to all classes concerned in the struggle."—Guardian. *"It is a most encouraging sign of the times, that a clergyman of the Church of England can be found to deliver such discourses as these."*—Westminster Review.

THE MYTHE OF LIFE, and other Sermons, with an Introduction on the Social Mission of the Church. Extra fcap. 8vo. 3*s.* 6*d.*

Taylor.—THE RESTORATION OF BELIEF. New and Revised Edition. By ISAAC TAYLOR, Esq. Crown 8vo. 8*s.* 6*d.*

Temple.—SERMONS PREACHED IN THE CHAPEL of RUGBY SCHOOL. By F. TEMPLE, D.D., Bishop of Exeter. New and Cheaper Edition. Extra fcap. 8vo. 4*s.* 6*d.*

This volume contains Thirty-five Sermons on topics more or less intimately connected with every-day life. The following are a few of the subjects discoursed upon:—"Love and Duty;" "Coming to Christ;"

TEMPLE (Dr.)—*continued.*

"Great Men;" "Faith;" "Doubts;" "Scruples;" "Original Sin;" "Friendship;" "Helping Others;" "The Discipline of Temptation;" "Strength a Duty;" "Worldliness;" "Ill Temper;" "The Burial of the Past."

A SECOND SERIES OF SERMONS PREACHED IN THE CHAPEL OF RUGBY SCHOOL. Second Edition. Extra fcap. 8vo. 6*s.*

This Second Series of Forty-two brief, pointed, practical Sermons, on topics intimately connected with the every-day life of young and old, will be acceptable to all who are acquainted with the First Series. The following are a few of the subjects treated of:—"Disobedience," "Almsgiving," "The Unknown Guidance of God," "Apathy one of our Trials," "High Aims in Leaders," "Doing our Best," "The Use of Knowledge," "Use of Observances," "Martha and Mary," "John the Baptist," "Severity before Mercy," "Even Mistakes Punished," "Morality and Religion," "Children," "Action the Test of Spiritual Life," "Self-Respect," "Too Late," "The Tercentenary."

A THIRD SERIES OF SERMONS PREACHED IN RUGBY SCHOOL CHAPEL IN 1867—1869. Extra fcap. 8vo. 6*s.*

This Third Series of Bishop Temple's Rugby Sermons, contains thirty-six brief discourses, including the "Good-bye" sermon preached on his leaving Rugby to enter on the office he now holds.

Thornely.—THE ETHICAL AND SOCIAL ASPECT OF HABITUAL CONFESSION TO A PRIEST. By THOMAS THORNELY, B.A., LL.M., Lightfoot and Whewell Scholar in the University of Cambridge, Law Student at Trinity Hall and Inns of Court, Student in Jurisprudence and Roman Law. Crown 8vo. 4*s.* 6*d.*

"*The calm and judicial spirit in which the inquiry is conducted is in keeping with the aim of the writer, and we are heartily in sympathy with him in his conclusions as far as he goes.*"—London Quarterly. "*It is marked by an evident desire to avoid over-statement, and to be strictly impartial.*"—Cambridge Review.

Thring.—THOUGHTS ON LIFE-SCIENCE. By Rev. EDWARD THRING, M.A. New Edition, enlarged and revised. Crown 8vo. 7*s.* 6*d.*

Thrupp.—AN INTRODUCTION TO THE STUDY AND USE OF THE PSALMS. By the Rev. J. F. THRUPP, M.A., late Fellow of Trinity College, Cambridge. New Edition. 2 vols. 8vo. 25*s.*

Trench.—Works by R. CHENEVIX TRENCH, D.D., Archbishop of Dublin:

NOTES ON THE PARABLES OF OUR LORD. Fourteenth Edition. 8vo. 12*s.*

This work has taken its place as a standard exposition and interpretation of Christ's Parables. The book is prefaced by an Introductory Essay in four chapters:—I. On the definition of the Parable. II. On Teaching by Parables. III. On the Interpretation of the Parables. IV. On other Parables besides those in the Scriptures. The author then proceeds to take up the Parables one by one, and by the aid of philology, history, antiquities, and the researches of travellers, shews forth the significance, beauty, and applicability of each, concluding with what he deems its true moral interpretation. In the numerous Notes are many valuable references, illustrative quotations, critical and philological annotations, etc., and appended to the volume is a classified list of fifty-six works on the Parables.

NOTES ON THE MIRACLES OF OUR LORD. Eleventh Edition, revised. 8vo. 12*s.*

In the 'Preliminary Essay' to this work, all the momentous and interesting questions that have been raised in connection with Miracles, are discussed with considerable fulness. The Essay consists of six chapters:—I. On the Names of Miracles, i.e. *the Greek words by which they are designated in the New Testament. II. The Miracles and Nature—What is the difference between a Miracle and any event in the ordinary course of Nature? III. The Authority of Miracles—Is the Miracle to command absolute obedience? IV. The Evangelical, compared with the other cycles of Miracles. V. The Assaults on the Miracles—*1. *The Jewish.* 2. *The Heathen (Celsus, etc.).* 3. *The Pantheistic (Spinosa, etc.).* 4. *The Sceptical (Hume).* 5. *The Miracles only relatively miraculous (Schleiermacher).* 6. *The Rationalistic (Paulus).* 7. *The Historico-Critical (Woolston, Strauss). VI. The Apologetic Worth of the Miracles. The author then treats the separate Miracles as he does the Parables.*

SYNONYMS OF THE NEW TESTAMENT. Ninth Edition, enlarged. 8vo. 12*s.*

This Edition has been carefully revised, and a considerable number of new Synonyms added. Appended is an Index to the Synonyms, and an Index to many other words alluded to or explained throughout the work. "He is," the Athenæum *says, "a guide in this department of knowledge to whom his readers may intrust themselves with confidence. His sober judgment and sound sense are barriers against the misleading influence of arbitrary hypotheses."*

ON THE AUTHORIZED VERSION OF THE NEW TESTAMENT. Second Edition. 8vo. 7*s.*

After some Introductory Remarks, in which the propriety of a revision is briefly discussed, the whole question of the merits of the present version

TRENCH (Archbishop)—*continued.*

is gone into in detail, in eleven chapters. Appended is a chronological list of works bearing on the subject, an Index of the principal Texts considered, an Index of Greek Words, and an Index of other Words referred to throughout the book.

STUDIES IN THE GOSPELS. Fourth Edition, revised. 8vo. 10*s.* 6*d.*

This book is published under the conviction that the assertion often made is untrue,—viz. that the Gospels are in the main plain and easy, and that all the chief difficulties of the New Testament are to be found in the Epistles. These 'Studies,' sixteen in number, are the fruit of a much larger scheme, and each Study deals with some important episode mentioned in the Gospels, in a critical, philosophical, and practical manner. Many references and quotations are added to the Notes. Among the subjects treated are:—The Temptation; Christ and the Samaritan Woman; The Three Aspirants; The Transfiguration; Zacchæus; The True Vine; The Penitent Malefactor; Christ and the Two Disciples on the way to Emmaus.

COMMENTARY ON THE EPISTLES to the SEVEN CHURCHES IN ASIA. Third Edition, revised. 8vo. 8*s.* 6*d.*

The present work consists of an Introduction, being a commentary on Rev. i. 4—20, *a detailed examination of each of the Seven Epistles, in all its bearings, and an Excursus on the Historico-Prophetical Interpretation of the Epistles.*

THE SERMON ON THE MOUNT. An Exposition drawn from the writings of St. Augustine, with an Essay on his merits as an Interpreter of Holy Scripture. Fourth Edition, enlarged. 8vo. 10*s.* 6*d.*

The first half of the present work consists of a dissertation in eight chapters on 'Augustine as an Interpreter of Scripture,' the titles of the several chapters being as follow:—I. Augustine's General Views of Scripture and its Interpretation. II. The External Helps for the Interpretation of Scripture possessed by Augustine. III. Augustine's Principles and Canons of Interpretation. IV. Augustine's Allegorical Interpretation of Scripture. V. Illustrations of Augustine's Skill as an Interpreter of Scripture. VI. Augustine on John the Baptist and on St. Stephen. VII. Augustine on the Epistle to the Romans. VIII. Miscellaneous Examples of Augustine's Interpretation of Scripture. The latter half of the work consists of Augustine's Exposition of the Sermon on the Mount, not however a mere series of quotations from Augustine, but a connected account of his sentiments on the various passages of that Sermon, interspersed with criticisms by Archbishop Trench.

SHIPWRECKS OF FAITH. Three Sermons preached before the University of Cambridge in May, 1867. Fcap. 8vo. 2*s.* 6*d.*

TRENCH (Archbishop)—*continued.*

These Sermons are especially addressed to young men. The subjects are "Balaam," "Saul," and "Judas Iscariot." These lives are set forth as beacon-lights, "to warn us off from perilous reefs and quick-sands, which have been the destruction of many, and which might only too easily be ours." The John Bull *says—"they are, like all he writes, affectionate and earnest discourses."*

SERMONS Preached for the most part in Ireland. 8vo. 10*s.* 6*d.*

This volume consists of Thirty-two Sermons, the greater part of which were preached in Ireland; the subjects are as follow:—Jacob, a Prince with God and with Men—Agrippa—The Woman that was a Sinner—Secret Faults—The Seven Worse Spirits—Freedom in the Truth—Joseph and his Brethren—Bearing one another's Burdens—Christ's Challenge to the World—The Love of Money—The Salt of the Earth—The Armour of God—Light in the Lord—The Jailer of Philippi—The Thorn in the Flesh—Isaiah's Vision—Selfishness—Abraham interceding for Sodom—Vain Thoughts—Pontius Pilate—The Brazen Serpent—The Death and Burial of Moses—A Word from the Cross—The Church's Worship in the Beauty of Holiness—Every Good Gift from Above—On the Hearing of Prayer—The Kingdom which cometh not with Observation—Pressing towards the Mark—Saul—The Good Shepherd—The Valley of Dry Bones—All Saints.

LECTURES ON MEDIEVAL CHURCH HISTORY. Being the Substance of Lectures delivered in Queen's College, London. Second Edition, revised. 8vo. 12*s.*

Contents:—The Middle Ages Beginning—The Conversion of England—Islam—The Conversion of Germany—The Iconoclasts—The Crusades—The Papacy at its Height—The Sects of the Middle Ages—The Mendicant Orders—The Waldenses—The Revival of Learning—Christian Art in the Middle Ages, &c. &c.

THE HULSEAN LECTURES, 1845-1846. Fifth Edition, revised. 8vo. 7*s.* 6*d.*

This volume consists of Sixteen Sermons, eight being on 'The Fitness of Holy Scripture for unfolding the Spiritual Life of Men,' the others on 'Christ, the Desire of all Nations; or, the unconscious Prophecies of Heathendom.'

Tulloch.—THE CHRIST OF THE GOSPELS AND THE CHRIST OF MODERN CRITICISM. Lectures on M. RENAN'S 'Vie de Jésus.' By JOHN TULLOCH, D.D., Principal of the College of St. Mary, in the University of St. Andrew's. Extra fcap. 8vo. 4*s.* 6*d.*

Vaughan.—Works by the very Rev. CHARLES JOHN VAUGHAN, D.D., Dean of Llandaff and Master of the Temple:

CHRIST SATISFYING THE INSTINCTS OF HUMANITY. Eight Lectures delivered in the Temple Church. Second Edition. Extra fcap. 8vo. 3*s.* 6*d.*

"We are convinced that there are congregations, in number unmistakably increasing, to whom such Essays as these, full of thought and learning, are infinitely more beneficial, for they are more acceptable, than the recognised type of sermons."—John Bull.

THE BOOK AND THE LIFE, and other Sermons, preached before the University of Cambridge. Third Edition. Fcap. 8vo. 4*s.* 6*d.*

TWELVE DISCOURSES on SUBJECTS CONNECTED WITH THE LITURGY and WORSHIP of the CHURCH OF ENGLAND. Fourth Edition. Fcap. 8vo. 6*s.*

LESSONS OF LIFE AND GODLINESS. A Selection of Sermons preached in the Parish Church of Doncaster. Fourth and Cheaper Edition. Fcap. 8vo. 3*s.* 6*d.*

This volume consists of Nineteen Sermons, mostly on subjects connected with the every-day walk and conversation of Christians. The Spectator *styles them "earnest and human. They are adapted to every class and order in the social system, and will be read with wakeful interest by all who seek to amend whatever may be amiss in their natural disposition or in their acquired habits."*

WORDS FROM THE GOSPELS. A Second Selection of Sermons preached in the Parish Church of Doncaster. Third Edition. Fcap. 8vo. 4*s.* 6*d.*

The Nonconformist *characterises these Sermons as "of practical earnestness, of a thoughtfulness that penetrates the common conditions and experiences of life, and brings the truths and examples of Scripture to bear on them with singular force, and of a style that owes its real elegance to the simplicity and directness which have fine culture for their roots."*

LIFE'S WORK AND GOD'S DISCIPLINE. Three Sermons. Third Edition. Fcap. 8vo. 2*s.* 6*d.*

THE WHOLESOME WORDS OF JESUS CHRIST. Four Sermons preached before the University of Cambridge in November, 1866. Second Edition. Fcap. 8vo. 3*s.* 6*d.*

Dr. Vaughan uses the word "Wholesome" here in its literal and original sense, the sense in which St. Paul uses it, as meaning healthy, sound, conducing to right living; *and in these Sermons he points out and illustrates several of the "wholesome" characteristics of the Gospel,—the Words of Christ. The* John Bull *says this volume is "replete with all the author's well-known vigour of thought and richness of expression."*

VAUGHAN (Dr. C. J.)—*continued.*

FOES OF FAITH. Sermons preached before the University of Cambridge in November, 1868. Second Edition. Fcap. 8vo. 3*s.* 6*d.*

The "Foes of Faith" preached against in these Four Sermons are:— I. "Unreality." II. "Indolence." III. "Irreverence." IV. "Inconsistency."

LECTURES ON THE EPISTLE to the PHILIPPIANS. Fourth and Cheaper Edition. Extra fcap. 8vo. 5*s.*

Each Lecture is prefaced by a literal translation from the Greek of the paragraph which forms its subject, contains first a minute explanation of the passage on which it is based, and then a practical application of the verse or clause selected as its text.

LECTURES ON THE REVELATION OF ST. JOHN. Fourth Edition. Two Vols. Extra fcap. 8vo. 9*s.*

In this Edition of these Lectures, the literal translations of the passages expounded will be found interwoven in the body of the Lectures themselves. "Dr. Vaughan's Sermons," the Spectator *says, "are the most practical discourses on the Apocalypse with which we are acquainted." Prefixed is a Synopsis of the Book of Revelation, and appended is an Index of passages illustrating the language of the Book.*

EPIPHANY, LENT, AND EASTER. A Selection of Expository Sermons. Third Edition. Crown 8vo. 10*s.* 6*d.*

THE EPISTLES OF ST. PAUL. For English Readers. PART I., containing the FIRST EPISTLE TO THE THESSALONIANS. Second Edition. 8vo. 1*s.* 6*d.*

It is the object of this work to enable English readers, unacquainted with Greek, to enter with intelligence into the meaning, connexion, and phraseology of the writings of the great Apostle.

ST. PAUL'S EPISTLE TO THE ROMANS. The Greek Text, with English Notes. Fifth Edition. Crown 8vo. 7*s.* 6*d.*

The Guardian *says of the work—"For educated young men his commentary seems to fill a gap hitherto unfilled. . . . As a whole, Dr. Vaughan appears to us to have given to the world a valuable book of original and careful and earnest thought bestowed on the accomplishment of a work which will be of much service and which is much needed."*

THE CHURCH OF THE FIRST DAYS.

Series I. The Church of Jerusalem. Third Edition.
,, II. The Church of the Gentiles. Third Edition.
,, III. The Church of the World. Third Edition.

Fcap. 8vo. 4*s.* 6*d.* each.

The British Quarterly *says—"These Sermons are worthy of all praise, and are models of pulpit teaching."*

VAUGHAN (Dr. C. J.)—*continued.*

COUNSELS for YOUNG STUDENTS. Three Sermons preached before the University of Cambridge at the Opening of the Academical Year 1870-71. Fcap. 8vo. 2*s.* 6*d.*

NOTES FOR LECTURES ON CONFIRMATION, with suitable Prayers. Eleventh Edition. Fcap. 8vo. 1*s.* 6*d.*

THE TWO GREAT TEMPTATIONS. The Temptation of Man, and the Temptation of Christ. Lectures delivered in the Temple Church, Lent 1872. Second Edition. Extra fcap. 8vo. 3*s.* 6*d.*

WORDS FROM THE CROSS: Lent Lectures, 1875; and Thoughts for these Times: University Sermons, 1874. Extra fcap. 8vo. 4*s.* 6*d.*

ADDRESSES TO YOUNG CLERGYMEN, delivered at Salisbury in September and October, 1875. Extra fcap. 8vo. 4*s.* 6*d.*

HEROES OF FAITH: Lectures on Hebrews xi. Extra fcap. 8vo. 6*s.*

THE YOUNG LIFE EQUIPPING ITSELF FOR GOD'S SERVICE: Sermons before the University of Cambridge. Sixth Edition. Extra fcap. 8vo. 3*s.* 6*d.*

THE SOLIDITY OF TRUE RELIGION; and other Sermons. Second Edition. Extra fcap. 8vo. 3*s.* 6*d.*

MEMORIALS OF HARROW SUNDAYS. A Selection of Sermons preached in the Chapel of Harrow School. Fifth Edition. Crown 8vo. 10*s.* 6*d.*

SERMONS IN HARROW SCHOOL CHAPEL (1847). 8vo. 10*s.* 6*d.*

NINE SERMONS IN HARROW SCHOOL CHAPEL (1849). Fcap. 8vo. 5*s.*

"MY SON, GIVE ME THINE HEART;" Sermons preached before the Universities of Oxford and Cambridge, 1876—78. Fcap. 8vo. 5*s.*

THE LORD'S PRAYER. Second Edition. Extra fcap. 8vo. 3*s.* 6*d.*

REST AWHILE: Addresses to Toilers in the Ministry. Extra fcap. 8vo. 5*s.*

TEMPLE SERMONS. Crown 8vo. 10*s.* 6*d.*

This volume contains a selection of the Sermons preached by Dr. Vaughan in the Temple Church during the twelve years that he has held the dignity of Master.

Vaughan (E. T.)—SOME REASONS OF OUR CHRISTIAN HOPE. Hulsean Lectures for 1875. By E. T. VAUGHAN, M.A., Rector of Harpenden. Crown 8vo. 6*s.* 6*d.*

Vaughan (D. J.)—Works by CANON VAUGHAN, of Leicester:

SERMONS PREACHED IN ST. JOHN'S CHURCH, LEICESTER, during the Years 1855 and 1856. Cr. 8vo. 5*s.* 6*d.*

CHRISTIAN EVIDENCES AND THE BIBLE. New Edition, revised and enlarged. Fcap. 8vo. 5*s.* 6*d.*

THE PRESENT TRIAL OF FAITH. Sermons preached in St. Martin's Church, Leicester. Crown 8vo. 9*s.*

Venn.—ON SOME OF THE CHARACTERISTICS OF BELIEF, Scientific and Religious. Being the Hulsean Lectures for 1869. By the Rev. J. VENN, M.A. 8vo. 6*s.* 6*d.*

These discourses are intended to illustrate, explain, and work out into some of their consequences, certain characteristics by which the attainment of religious belief is prominently distinguished from the attainment of belief upon most other subjects.

Vita.—LINKS AND CLUES. By Vita. Crown 8vo.

"*It is a long time since we have read a book so full of the life of a true spiritual mind. . . . Indeed, it is not so much a book to read through, as to read and return to as you do to the Bible itself, from which its whole significance is derived, in passages suited to the chief interest and difficulties of the moment. . . . . We cannot too cordially recommend a book which awakens the spirit, as hardly any book of the last few years has awakened it, to the real meaning of the Christian life.*"—The Spectator.

Warington.—THE WEEK OF CREATION; or, The Cosmogony of Genesis considered in its Relation to Modern Science. By GEORGE WARINGTON, Author of 'The Historic Character of the Pentateuch vindicated.' Crown 8vo. 4*s.* 6*d.*

Westcott.—Works by BROOKE FOSS WESTCOTT, D.D., Regius Professor of Divinity in the University of Cambridge; Canon of Peterborough:

The London Quarterly, *speaking of Dr. Westcott, says*—"*To a learning and accuracy which command respect and confidence, he unites what are not always to be found in union with these qualities, the no less valuable faculties of lucid arrangement and graceful and facile expression.*"

AN INTRODUCTION TO THE STUDY OF THE GOSPELS. Sixth Edition. Crown 8vo. 10*s.* 6*d.*

The author's chief object in this work has been to shew that there is a true mean between the idea of a formal harmonization of the Gospels and the abandonment of their absolute truth. After an Introduction on

WESTCOTT (Dr.)—*continued.*

the General Effects of the course of Modern Philosophy on the popular views of Christianity, he proceeds to determine in what way the principles therein indicated may be applied to the study of the Gospels.

A GENERAL SURVEY OF THE HISTORY OF THE CANON OF THE NEW TESTAMENT during the First Four Centuries. Fifth Edition, revised, with a Preface on 'Supernatural Religion.' Crown 8vo. 10*s.* 6*d.*

The object of this treatise is to deal with the New Testament as a whole, and that on purely historical grounds. The separate books of which it is composed are considered not individually, but as claiming to be parts of the apostolic heritage of Christians. "The treatise," says the British Quarterly, *"is a scholarly performance, learned, dispassionate, discriminating, worthy of his subject and of the present state of Christian literature in relation to it."*

THE BIBLE IN THE CHURCH. A Popular Account of the Collection and Reception of the Holy Scriptures in the Christian Churches. Seventh Edition. 18mo. 4*s.* 6*d.*

A GENERAL VIEW OF THE HISTORY OF THE ENGLISH BIBLE. Second Edition. Crown 8vo. 10*s.* 6*d.*

The Pall Mall Gazette *calls the work "A brief, scholarly, and, to a great extent, an original contribution to theological literature."*

THE CHRISTIAN LIFE, MANIFOLD AND ONE. Six Sermons preached in Peterborough Cathedral. Crown 8vo. 2*s.* 6*d.*

THE GOSPEL OF THE RESURRECTION. Thoughts on its Relation to Reason and History. Fourth Edition, revised. Crown 8vo. 6*s.*

The present Essay is an endeavour to consider some of the elementary truths of Christianity, as a miraculous Revelation, from the side of History and Reason. The author endeavours to shew that a devout belief in the Life of Christ is quite compatible with a broad view of the course of human progress and a frank trust in the laws of our own minds. In the third edition the author has carefully reconsidered the whole argument, and by the help of several kind critics has been enabled to correct some faults and to remove some ambiguities, which had been overlooked before.

ON THE RELIGIOUS OFFICE OF THE UNIVERSITIES. Crown 8vo. 4*s.* 6*d.*

. . . . . *"There is wisdom, and truth, and thought enough, and a harmony and mutual connection running through them all, which makes the collection of more real value than many an ambitious treatise."*—Literary Churchman.

WESTCOTT (Dr.)—*continued.*

THE REVELATION OF THE RISEN LORD. Crown 8vo. 6*s.*

Westcott—Hort.—THE NEW TESTAMENT IN THE ORIGINAL GREEK. The Text Revised by B. F. WESTCOTT, D.D., Regius Professor of Divinity, Canon of Peterborough, and F. J. A. HORT, D.D., Hulsean Professor of Divinity, Fellow of Emmanuel College, Cambridge: late Fellows of Trinity College, Cambridge. 2 vols. Crown 8vo. 10*s.* 6*d.* each.

Vol. I. TEXT. Vol. II. INTRODUCTION and APPENDIX.

"*The Greek Testament as printed by the two Professors must in future rank as one of the highest critical authorities amongst English scholars.*" —Guardian.

"*It is probably the most important contribution to Biblical learning in our generation.*"—Saturday Review.

"*The object in view is to present the original words of the New Testament as nearly as they can be determined at the present time, to arrive at the texts of the autographs themselves so far as it is possible to obtain it by the help of existing materials. . . . . We attach much excellence to this manual edition of the Greek Testament, because it is the best contribution which England has made in modern times towards the production of a pure text. . . . It bears on its face evidences of calm judgment and commendable candour. The student may avail himself of its aid with much confidence. The Introduction and Appendix specially deserve minute attention.*"—The Athenæum.

Wilkins.—THE LIGHT OF THE WORLD. An Essay, by A. S. WILKINS, M.A., Professor of Latin in Owens College, Manchester. Second Edition. Crown 8vo. 3*s.* 6*d.*

"*It would be difficult to praise too highly the spirit, the burden, the conclusions, or the scholarly finish of this beautiful Essay.*"—British Quarterly Review.

Wilson.—THE BIBLE STUDENT'S GUIDE TO THE MORE CORRECT UNDERSTANDING of the ENGLISH TRANSLATION OF THE OLD TESTAMENT, by Reference to the Original Hebrew. By WILLIAM WILSON, D.D., Canon of Winchester. Second Edition, carefully revised. 4to. 25*s.*

The author believes that the present work is the nearest approach to a complete Concordance of every word in the original that has yet been made; and as a Concordance it may be found of great use to the Bible student, while at the same time it serves the important object of furnishing the means of comparing synonymous words and of eliciting their precise and distinctive meaning. The knowledge of the Hebrew language is not absolutely necessary to the profitable use of the work.

Worship (The) of God and Fellowship among Men. Sermons on Public Worship. By Professor MAURICE, and others. Fcap. 8vo. 3*s.* 6*d.*

Yonge (Charlotte M.)—Works by CHARLOTTE M. YONGE, Author of 'The Heir of Redclyffe':

SCRIPTURE READINGS FOR SCHOOLS AND FAMILIES. 5 vols. Globe 8vo. 1*s.* 6*d.* With Comments, 3*s.* 6*d.* each.

FIRST SERIES. Genesis to Deuteronomy.

SECOND SERIES. From Joshua to Solomon.

THIRD SERIES. The Kings and Prophets.

FOURTH SERIES. The Gospel Times.

FIFTH SERIES. Apostolic Times.

Actual need has led the author to endeavour to prepare a reading book convenient for study with children, containing the very words of the Bible, with only a few expedient omissions, and arranged in Lessons of such length as by experience she has found to suit with children's ordinary power of accurate attentive interest. The verse form has been retained because of its convenience for children reading in class, and as more resembling their Bibles; but the poetical portions have been given in their lines. Professor Huxley at a meeting of the London School-board, particularly mentioned the Selection made by Miss Yonge, as an example of how selections might be made for School reading. "Her Comments are models of their kind."—Literary Churchman.

THE PUPILS OF ST. JOHN THE DIVINE. New Edition. Crown 8vo. 6*s.*

"Young and old will be equally refreshed and taught by these pages, in which nothing is dull, and nothing is far-fetched."—Churchman.

PIONEERS AND FOUNDERS; or, Recent Workers in the Mission Field. With Frontispiece and Vignette Portrait of Bishop HEBER. Crown 8vo. 6*s.*

The missionaries whose biographies are here given, are—John Eliot, the Apostle of the Red Indians; David Brainerd, the Enthusiast; Christian F. Schwartz, the Councillor of Tanjore; Henry Martyn, the Scholar-Missionary; William Carey and Joshua Marshman, the Serampore Missionaries; the Judson Family; the Bishops of Calcutta—Thomas Middleton, Reginald Heber, Daniel Wilson; Samuel Marsden, the Australian Chaplain and Friend of the Maori; John Williams, the Martyr of Erromango; Allen Gardener, the Sailor Martyr; Charles Frederick Mackenzie, the Martyr of Zambesi.

THE "BOOK OF PRAISE" HYMNAL,

COMPILED AND ARRANGED BY

LORD SELBORNE.

In the following four forms:—

A. Beautifully printed in Royal 32mo., limp cloth, price 6d.

B. ,, ,, Small 18mo., larger type, cloth limp, 1s.

C. Same edition on fine paper, cloth, 1s. 6d.

Also an edition with Music, selected, harmonized, and composed by JOHN HULLAH, in square 18mo., cloth, 3s. 6d.

The large acceptance which has been given to "The Book of Praise" by all classes of Christian people encourages the Publishers in entertaining the hope that this Hymnal, which is mainly selected from it, may be extensively used in Congregations, and in some degree at least meet the desires of those who seek uniformity in common worship as a means towards that unity which pious souls yearn after, and which our Lord prayed for in behalf of his Church. "The office of a hymn is not to teach controversial Theology, but to give the voice of song to practical religion. No doubt, to do this, it must embody sound doctrine; but it ought to do so, not after the manner of the schools, but with the breadth, freedom, and simplicity of the Fountain-head." On this principle has Sir R. Palmer proceeded in the preparation of this book.

The arrangement adopted is the following:—

PART I. *consists of Hymns arranged according to the subjects of the Creed—"God the Creator," "Christ Incarnate," "Christ Crucified," "Christ Risen," "Christ Ascended," "Christ's Kingdom and Judgment," etc.*

PART II. *comprises Hymns arranged according to the subjects of the Lord's Prayer.*

PART III. *Hymns for natural and sacred seasons.*

There are 320 *Hymns in all.*

CAMBRIDGE: PRINTED BY J. PALMER.

00019560

Digitized with financial assistance from the
Government of Maharashtra
on 05 October, 2018